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GARDEN ; AND LYALL PLACE, EATON SQUARE.



# Notes

ON THE

DIVINE OFFICE.

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George F. Dudley  
Notes

ON

THE DIVINE OFFICE,

Historical and Mystical,

*From Ancient and Modern Sources.*

“That Thou wouldst make the obedience of our service  
reasonable :

“We beseech Thee to hear us, good LORD.”



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## P R E F A C E.

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THE revival of Religious Communities in England has naturally led to the restoration, with more or less of alteration, of the ancient Offices of Prayer. These are used more and more widely year by year. They are now recited, according to their English translation, in India on the one hand, in America on the other ; while in England their use is no longer confined to Religious Houses alone, but is found profitable by many private persons.

This little book is an attempt to sketch the history and meaning of the Office, and especially of the old English Use of Sarum. There are great difficulties in the way of such an attempt : —one arises from the extreme indifference which the ancient compilers seem to have felt, regarding the quarries from whence they drew their material. It does not appear to have occurred to them that

any one would ever care to know the sources from which their works were derived; and these are generally, therefore, left in extreme obscurity. Another source of difficulty is, that though several writers have taken in hand to comment on the Roman Breviary historically and mystically, no one ever did the same for the Sarum Portiforium; though its intricacy and many peculiarities greatly required something of the kind. The subject is wide and rich, and hitherto has been little worked; but it is now beginning to receive the attention of scholars, whose acquaintance with it is continually growing more extended and exact. Errors, therefore, will certainly be found in this book, in spite of the learned assistance which has very kindly been afforded to the compilers. But some Companion to the Office is so much needed, that these few pages may serve the purpose in some degree, till some abler pen takes up the subject. Many parts of the Office, of course, were reproduced in the Common Prayer Book; and as these are explained and commented on in many books easy of access, they are here generally passed over, in order to

avoid needless repetition. In the same manner, those points are mostly omitted, which are fully explained in the General Rubrics of the Breviary.

It was originally intended simply to publish a translation of the fifth book of Durandus, begun many years ago at Dr. Neale's desire; but that idea has now been enlarged upon. A list of authors quoted is placed at the end of the book.

An essay on the mediæval use of the Psalter was published by Dr. Neale in the *Christian Remembrancer*, and partly reproduced in his Commentary on the Psalms. Omitting some portions which do not refer to the subject in hand, it is inserted here for the use of those who are unable to procure that great Commentary; and Mr. A. R. Cooke has been good enough to contribute a learned paper on the Kalendar, which closes the volume.

*S. Margaret's, East Grinstead.*

1877.



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“ **WE** find Daniel and the three children, who were strong in faith, and victorious in captivity, to have observed the third, sixth, and ninth hours, in the prayers they offered,—a symbol of the **TRINITY**, which was to be manifested in the last times. For the first hour passing to the third shews the perfect number of the **TRINITY**, and in like manner the fourth passing on to the sixth declares another trinity; and when passing from the seventh hour, the ninth is completed, by the three hours the Perfect **TRINITY** is numbered. Long ago the worshippers of **GOD** observed these spaces of time, spiritually fixing them by stated and appointed seasons for prayer. At the third hour, the **HOLY SPIRIT** descended upon the disciples, fulfilling the grace of the **LORD**’s promise. Also Peter, going up to the top of his roof at the sixth hour, was instructed by a sign, and by the voice of **GOD** warning him, that he should admit all men to the grace of salvation; whereas he had before doubted about the purification of the Gentiles. And the **LORD**, being crucified at the sixth hour, washed our sins away in His Blood at the ninth hour, that He might redeem us, and give us life, and then perfected His Victorious Passion.

“ But besides the hours anciently observed, to us, beloved brethren, both times and symbols have multiplied. For now we must pray early, that the resurrection of the **LORD** may be celebrated in morning prayer, which the **HOLY SPIRIT** denoted of old in the Psalms, saying: ‘My **KING** and my **GOD**, for unto Thee will I pray, O **LORD**; early Thou shalt hear my voice, early will I approach unto Thee, and will contemplate Thee.’ And again, the **LORD** says by the prophet: ‘At break of day they will watch unto Me, saying: Let us go and return unto the **LORD** our **GOD**.’ Also at the going down of the sun, and again at the ending of the day, it is necessary

that we should pray. For since CHRIST is the true Sun, and the true Day, when we pray and make request, at the going down of the sun and day of this world, that the light may again shine upon us, we pray for the coming of CHRIST, and the grace of Eternal Light about to be revealed. For the HOLY SPIRIT in the Psalms declares CHRIST to be called the Day. 'The Stone,' He saith, 'which the builders rejected, is become the Head Stone of the corner. This is the LORD's doing, and it is marvellous in our eyes. This is the Day which the LORD hath made; we will walk and be glad in it.' In like manner, the prophet Malachi testifies that He is called the Sun, saying: 'But to you that fear My Name shall the Sun of Righteousness arise with healing on His wings.' And if in the Holy Scripture CHRIST is the true Sun and true Day, no hour is excepted by the Christian in which he should not worship God, frequently and continually; that we, who are in CHRIST, that is, in the true Sun and Day, may continue in supplications all day and pray; and when, according to the laws of the world, through the alternate changes, night in turn succeeds, there cannot be any decrease in our prayers because of the shades of night, for in the night also it is day to the sons of light. For when is he without light, whose light is in his heart? Or when is there no sun and day to him, whose Sun and Day is CHRIST?

"Let not us, then, who are in CHRIST, that is, in the Light, cease from prayer even by night. So the widow Anna without ceasing, always praying and watching, persevered in striving to be acceptable to God, as it is written in the Gospel: 'She departed not,' it says, 'from the Temple, serving day and night in fastings and prayers.' Both the Gentiles shall see, who are not yet illuminated, and the Jews, who being deserted by the Light, have remained in darkness. Let us, beloved brethren, who are always in the Light of the LORD, who remember and hold fast what we may have begun to have through grace received, count the night as day. Let us believe ourselves to be always walking in the Light; let us not be hindered by the darkness from which we have escaped. Let

there be no decrease in the nightly hours of supplication ; let there be no slothful or cowardly loss of prayers. Let us, who by the mercy of God are spiritually recreated and born again, strive to resemble what we are going to be. Let us, who are to have in the Kingdom one Day without the interruption of night, watch in the night as in the light. Let us, who are going to be always praying and giving thanks, not desist from praying here also and from giving thanks."—*S. Cyprian on the Lord's Prayer*, A.D. 251-2.



# NOTES

ON

## THE DIVINE OFFICE.

---

### CHAPTER I.

#### SKETCH OF THE ORIGIN AND HISTORY OF THE DIVINE OFFICE.

IN considering the subject of the Ecclesiastical Office, we naturally begin by inquiring whether, or how far, it has pleased God to reveal it as His Will that He should be thus worshipped. Holy Scripture plainly shews two methods whereby He has appointed to be approached in public worship : by act, and by word ; by sacrifice, and by vocal prayer.

Very little vocal worship is prescribed in the Mosaic ritual. Almost all is sacrificial. But we find the Choir Office established in Samuel's time. Prophecy, in its primary meaning, signifies recitation of God's praises. This, then, was the duty to be performed by the companies of persons called the sons of the prophets ; and here also is

the first intimation of synagogue worship. In David's time, we find vocal offices united with the sacrificial worship of the Temple. Drawing nearer to the period of the Incarnation, more vivid signs of the Eternal WORD may be expected. On the return of Judah and Benjamin from Babylon, Ezra re-arranged the services; while the ten tribes, scattered through the world, carried their word-worship with them.

This was the state of things at the coming of our LORD. And when Christianity emerged from Judaism, it brought with it both word and act worship. the word-worship modelled to a great extent on the Jewish Offices: the act-worship, (since the institution of the Blessed Sacrament, on Maundy Thursday,) necessarily combined with words. The Jewish Priest sacrificed in silence; the Christian Priest, acting for the Eternal WORD, must speak.

Our present business lies with the vocal or Choir Office alone.

The history of the early Church services is very obscure. Following chiefly the guidance of Arch-deacon Freeman, who was the first to examine and prove the kinship and lineal descent of the Jewish, Eastern, and Western Offices, we will endeavour to give a brief, and, if it may be, a clear account of these matters.

The Acts of the Apostles prove very plainly that

the first Christians, although "breaking bread" daily at home or in an upper chamber, also resorted daily to the Temple prayers, and frequented the worship of the Synagogue. (Acts ii. 42, 46; iii. 1; xv. 21.) The prayers of the Jewish Church would therefore naturally serve as a model for those of the primitive Christians, when scattered by persecution beyond the limits of Jerusalem and Judæa.

"The earliest writer who gives us any detailed account of the services of the early Church is S. Basil, in the fourth century. They consisted in his day of Psalmody, with prayers intermingled; the whole ushered in with a profoundly penitential confession. And of these Psalms, as we learn from him, and other writers, the greater part were sung (to all appearance) continuously, and without selection; while others were fixed, and used constantly: as the fifty-first, with which the night service concluded, and the sixty-third, which followed shortly after in the morning office. The mode of singing was in part alternate, in part with a leader; a response being made by the people at the close of each Psalm. Now in all this there is a manifest resemblance of a general kind to the Jewish Temple service, such as we have reason to believe it existed in our LORD's time. For it too consisted entirely of Psalms and prayers, the former making up the bulk of the service; and it commenced with peni-

tential prayer. Moreover, some one Psalm was fixed, only varying with the day of the week ; and the singing was alternate, or by way of response or burden.

“ Now the existing daily Offices of the Greek Church entirely answer, first of all, to the account given by S. Basil, and others, of the ordinary nocturnal services in their time. They are by name, and in their manifest design, nocturnal and early matutinal Offices. Such at least is by far the greater and the principal portion of them. They still, as in S. Basil's time, present the aspect of a great service of Psalms, with hymns and prayers intermingled. They still commence with a deeply penitential prayer. The Psalms are still sung for the most part continuously, with the addition of certain fixed ones. And among these fixed Psalms are the very same, used in the same part of the service, as in S. Basil's time. The manner of singing is still alternate, or with a response, resembling the Western Antiphon. Thus far, then, the Greek Offices of the present day thoroughly agree with those of the fourth century, and also, like them, exhibit features which tend to connect them with the Jewish services.

“ But these Offices, on further examination, betray their origin still more clearly. The most solemn part of the service of the Jewish Synagogue at the present day (called the ‘ Eighteen Prayers ’) is



believed, on good grounds, to have been in use long before the Christian era. Now the introductory part of the Greek Offices, consisting of invocation, prayer for pardon, invitation to praise, is plainly an epitome, only Christianized, of the first eight of the 'Eighteen Prayers,' as may be seen upon comparison of them.

*Part of the 'EIGHTEEN PRAYERS' of the Synagogue.*

1. Blessed be Thou, O LORD our GOD.

*Ans.* Blessed art Thou, O LORD, O King, our Helper, our Saviour, Creator and Possessor of the universe, bountifully dispensing benefits.

2. Thou sustainest . . . all that live.

3. Thou art Holy. Thy Name is Holy, for a great King and a Holy art Thou, O GOD.

[*Comp.* 2. 'Thou, O LORD, art mighty for ever. . . Thou LORD of might.']

5, 6. Have mercy upon us, O our FATHER.

For we have transgressed ;  
pardon us, for we have sinned.

*Commencement of the Eastern Offices.*

Blessed be our GOD, now and for ever.

*Ans.* Amen. Glory be to Thee our GOD, heavenly King, the Comforter, the Spirit of Truth, Who art every where, and fillest all things, Treasury of blessings, and Giver of life ; descend and remain on us, O Blessed One, cleanse us from all impurity, and save our souls.

Holy GOD,

Holy and Mighty,

Holy and Immortal,

Have mercy upon us.

Glory be to the FATHER, etc.

O most HOLY TRINITY, have mercy upon us ; purify us from our iniquities, and pardon our sins.

7. Look, we beseech Thee, on  
our afflictions.

8. Heal, O LORD . . . our in-  
firmities,

For Thou art a GOD Who  
healest.

[O LORD, have mercy on us,  
6, 16, etc.]

‘OUR FATHER,’ ‘Merciful  
FATHER,’

18. We will give thanks unto  
Thee with praise.

LORD, ‘Thou art the LORD our  
GOD.

Be Thy Name, O KING,  
exalted and lifted up on high.

Look down upon us, O Holy  
One.

Heal our infirmities.

For Thy Name’s sake.

LORD, have mercy (thrice).

‘OUR FATHER,’ etc., LORD  
have mercy ;’ (twelve times.)

O come, let us worship GOD  
our KING.

O come, etc., and fall down  
before CHRIST, our King and GOD.

O come, etc. . . before CHRIST  
Himself, our KING and GOD.”

[Freeman.]

The nocturnal and morning Offices of the Eastern Church are of immense and unfathomable antiquity. The remainder are of later origin, or at least were introduced later into the public service: but even those are prior to any existing Western Offices.

What these may have been, previous to the sixth century, is entirely uncertain: but, about that time, there was a great re-organization of old, or importation of new material into the ritual of various European Churches. Simultaneously with this, a new scheme of Monastic Offices was introduced having much affinity with that new ritual, yet containing marked differences: and from internal

testimony, these various offices are proved to have been brought from the East.

The Offices for the Hours of Prayer, as well as the number of the Hours themselves, varied greatly in the Western Churches before the eleventh century. We have traces of six different rites, at least, in the West, viz., the Roman, the Benedictine, the Ambrosian, the Gallican, the Spanish, and the Irish rite of Columbanus. Besides this, the Oriental Church had several peculiar uses, as the Greek or Oriental, the Egyptian, the Armenian, and others.

Cassian had a singular work to do for the Church of God. He was a Thracian, born in the latter part of the fourth century, brought up in S. Jerome's monastery, at Bethlehem, and ordained deacon by S. John Chrysostom. As yet it was the frequent habit of monks to wander about from one community to another. (S. Benedict, while preventing the practice in his own Order, and, to a great extent, throughout the West, by the new vow of stability introduced in his rule, yet also directs that, if any monk of edifying behaviour happen to visit a monastery of the Order, he shall be invited to take up his abode there.) John Cassian, then, wandered about among the monasteries and *lauras* and deserts of Egypt and the East, conversed with their inmates, learned their habits and their method of prayer, and in his "Conferences" left a unique ac-

count of the things he saw and heard among those early monks and hermits, when as yet the religious life was in the glow of its first fervour, and the men who practised it meant one only thing, and did it.

After these wanderings, Cassian passed over to Gaul, about A.D. 420, and founded two monasteries near Marseilles, of one of which he became Abbot. He it was who began to introduce a new ritual into that country.

It has been supposed that the much-travelled Cassian, full of monastic and liturgical lore, had, during his residence in Gaul, framed two distinct Offices: that at Pope Leo's desire\* he constructed a scheme for the use of the Roman Church, introducing Eastern characteristics into the original Western rite; and that for his own monasteries and the Churches in his neighbourhood, he compiled a form more exclusively Oriental. Now the south of Gaul was evangelized from Ephesus, and originally received its rite from thence.†

\* Leo is said to have desired S. Jerome to draw up the Offices. S. Jerome's death in the very year fixed as the date of the Pope's request proves that the work was not performed by his hand; but it is supposed probable that he handed it over to his disciple Cassian.

† The Offices of the Gallican Church were considerably altered under Charlemagne. "It seems from an account which has been preserved of the Nocturnal Office performed A.D. 499, at Lyons, on the Vigil of S. Justus, during a Conference of Bishops held at that city, that the Service began with lessons from Scripture, of which there were four kinds, viz., from the Law, the Prophets, the Gospels, and the Epistles; that Psalms were sung between the les-

Towards the middle of the sixth century, the Italian, Gallican, and Spanish Churches completed their scheme of worship; and S. Benedict drew up his monastic office on a plan substantially the same; the divergencies being easily accounted for on a reference to the Eastern office, the common root of all.\*

When Gregory the Great sent S. Augustine on his mission for the conversion of England, he, with characteristic large-mindedness, desired him to select from the Churches of Rome, Gaul, and

sons; that the books of Scripture were read consecutively, and that peculiar psalms and lessons were not prescribed for each day; in fine, that there were no hymns or lessons, except from Holy Scriptures, and no reading of the lives or acts of Martyrs or Saints. The Church of Lyons retained so much of this her ancient custom, even after the introduction of Roman rites in the eighth century, that, as we learn from Agobard, her Offices admitted of no lessons except from Holy Scripture, and no hymns of human composition. And Mabillon informs us that in his time (the latter part of the seventeenth century) this ancient Church still adhered so far to her customs, as to use no hymns in her Offices except at Compline—a practice which was also followed by the equally ancient Church of Vienne. 'There is sufficient evidence that the ancient Gallican Church had Offices only for the Nocturnal, the Matins, and the Evening hours of prayer. We read of the introduction of the lesser intermediate Offices in the sixth century in some parts of Gaul. Sidonius Apollinaris, who wrote in the preceding century, speaks indeed of a Service at the third hour; but his language shows plainly that even in the Church of which he was speaking, there was no Office *between* the Nocturnal Office and that for the third hour, thus proving that Lauds and Prime had not then been instituted.'—*Palmer's Origines Liturgicæ*.

\* The Benedictine Office shows marks of similarity to the Armenian in several peculiar points.

elsewhere, whatever he found that might be more pleasing to Almighty God; and to carry those newly-collected forms into the country, new to the faith, wherein he was about to plant the Church. Mr. Freeman considers that these instructions would be most equably fulfilled by the introduction of the Roman Eucharistic, and the Gallican Choir Offices; and, as we know, Augustine received consecration from the Gallican Church, and so linked the English Church with that of Ephesus and its founder S. John.

Let us set down a few points of the similarity between the ancient Eastern and the Western Offices.

The repetition of *twelve* Psalms at the Night Office, (and this, again, is manifestly derived from the Jewish ritual, in which the number twelve is strongly emphasized): the introduction of Psalm xxi. in the Sunday Office, (no matter at what apparent inconvenience, as it seems, in some Breviaries): the proceeding in the Psalter, at Matins, no further than Psalm cix. (which was the last daily Eastern morning Psalm).

The Song of Moses, used on Saturday, (both his songs were sung by the Jews on the Sabbath, according to the Talmud: cf. Deut. xxxi. 21): the commencement of the office on the preceding day, with First Vespers (according also to the Jewish custom).

The repetition of the Creed and Lord's Prayer

in silence, according to the Eastern practice of withholding those precious things from the Catechumens.

We will go on presently to note some further points of identity, at the same time observing that in many respects the Eastern Offices do widely differ from any Western rites in manner, matter, and length. Their *Matin* and *Vesper* Offices are far longer, and more complex, and between each of the day hours from *Prime* to *Nones*, inclusive, is placed a midway hour, which it is well-nigh, if not quite, impossible to find time to recite, by reason of the great length of the other Offices.

Although the earliest English Office is no longer extant in the precise state in which S. Augustine gave it to his converts, the writers of the Saxon period have left us many indications of the manner in which Divine worship was offered in their days. They are thus gathered together by that learned and earnest scholar, Dr. Rock.

“Like the rest of Christendom, then seven times within the day did the Church bell ring, and bid its clerks—from the subdeacon upwards—to come thither and sing God’s praises, morning, noon, and night; and the parish priest who forgot either of these duties was liable to be punished by a fine. Among those most conspicuous for their learning, or high position in the Church at that period, such men as Beda, Ecgberht and Ælfric, we find telling

his country, each in his own time, of this ritual usage, and how it ought to be followed. Beda's notice of the 'hours' in general, or of some particular part in them, is curious; while the Archbishop of York, and the Abbot who was afterwards called to the primatial chair of Canterbury, both lay down the Canon law upon this matter. So thoroughly do those prelates' opinions agree, that Ecgberht's Latin ordinance seems to have been put into Anglo-Saxon by Ælfric, who says: 'Seven canonical hours they (the first four General Councils) appointed for us to sing daily to the praise of our LORD: as the prophet David in his prophecy: "*Septies in die,*" etc. "Seven times, my LORD," said he, "I have said my praise in one day, for the righteousness of Thy judgments."' The first Canonical song is uht-song, (or matins), with the after-song (lauds), thereunto belonging; prime-song, undern (tierce) song, midday (Sext) song, none-song, evensong, night-song, (Compline). These Seven Canonical Hours ye should sing with great attention to the praise of your LORD, daily in church, always at the hour appointed, and in like manner, celebrate Mass at the appointed time.' That in their general construction and the distribution of their component parts, the Canonical Hours were the same then that they are now, we gather from a variety of documents."

"That these Canonical Hours were, in the main,



the same when Beda lived, we may gather from those notices made on them by chance, and which lie scattered through the writings of our learned and sainted countrymen. While Beda speaks of the Canonical course followed, day and night, as a practice a very long time adopted by the Church, when he wrote, he tells us that the custom of reading a lesson out of the Old or New Testament, at each of these 'hours,' was borrowed from the Jews. To the 'Invitatory' at the beginning of uht-song, or matins, he makes especial reference; and in leading us to understand why it is that the Church has wished the third, sixth, and ninth, rather than the other hours of the day to be more immediately hallowed by her public prayers, this same holy Father lets us know the existence, at the period, of such a rite. Through an observation which Beda dropped by happy chance, we find that the Canticle sung by Moses (Deut. xxxii.) took its place then, as it does now, among the psalms for lauds in Saturday's ferial office.

"In chanting the Canonical Hours, the practice followed by the Anglo-Saxons was the same yet kept in all collegiate churches. Divided into two bodies sitting opposite face to face, in the choir, the clergy on one side sang the verses of the psalms alternately with those seated over against them.

"If wayfaring, or if something unforeseen had hindered him from being with his brethren at public

song-tide in the house of God, the devout Anglo-Saxon clergyman would halt before the first church upon his road, and though its doors were locked, go through the unsaid canonical hour at its threshold.

“ But the people often joined in the Canonical Hours. If the church-bells rang, by night as well as day, to bid priests and clerks to come and sing their Maker's praises, many too among the Anglo-Saxon lay folk heard and answered that same call to prayer, and going to the house of God joined themselves in heart and word with the chanting choir. Always did our great and glorious King Alfred carry about with him his book of hours hidden beneath the folds of his garment, on his bosom; and while his daily wont was to hear holy Mass, often likewise did he steal by night away from his household and bed, and went unknown to the church to say his prayers, and sing uht-song, or matins, with the clergy. Though going to hear the Canonical Hours on weekdays was left to each one's own devotion, the doing so upon Saturday evening and Sunday morning amounted to a religious obligation. Among our Anglo-Saxons the hallowing of the Sunday began with Saturday afternoon's service; hence all were taught, “ It is very fitting that every Christian man who can accomplish it, come to Church on Saturday, and bring light with him and there hear evensong, and, before dawn, uht-song (matins), and in the morning come with

their offerings to the celebration of the Mass.”  
—Rock. *Church of our Fathers*.

As the Churches, in the sixth century, seem to have been simultaneously stirred to re-organize their ritual, so again in the eleventh, we find Gregory VII. of Rome, and our own S. Osmund of Salisbury, engaged about the same time in re-arranging the Offices of their respective Churches.

The Breviary, properly so called, may be said to have then taken its present shape in both countries. Gregory’s work assumed that name, as being a compendium and abbreviation of the services then in use ; and the title has been extended to all compilations of a like character ; but the Sarum book was never so designated ; it was styled Portous or Portiforium.

It is necessary to a clear understanding of our subject, that we have some idea of the history of the Roman Breviary and its many vicissitudes.

The work, as arranged by Gregory VII. was rather a collection of many existing Offices, than, as its name imported, an abbreviation of them, (breve orarium=breviary). Its bulk, therefore, naturally led to subsequent modifications, more and less satisfactory ; and the Breviary arranged by Haymo, Fourth General of the Minorites, and accepted by the Church and Pope Nicholas III., about 1278, continued in general use till the year 1568. This Franciscan Breviary, however, had been loudly

calling for reform, almost from the time of its introduction. And the task was entrusted by Clement VII. to Cardinal Quignon, whose revised work was first published about 1535, and evidently exercised no slight influence on the compilers of our Common Prayer Book. Quignon, however, deformed almost as much as he reformed; and reduced the Office to excessive monotony. His book was never brought into general use. It gave rise to much discord. The people of Saragossa, for instance, rose against the clergy, enraged at the loss of the Tenebræ Office, which the new Breviary omitted. At last Pius V., himself the latest reviser of the Roman Breviary, abolished the use of Quignon's in 1568, and published his own reformed book, which has continued in use to the present day.

In the seventeenth and eighteenth centuries, various new arrangements of the Breviary were made in France; the most beautiful and celebrated being those of Rouen, Paris, and Amiens. These have all now been swept away, by the rule which prohibits national uses, and enforces the Roman use on all worshippers under the Latin obedience. Recourse is had, however, to these Office-books in most preparations of the Breviary for present English use. Their Psalms were arranged on a new principle; varying, instead of fixed, Psalms were assigned to the little hours, and, forsaking the old numerical order, the Psalms of each day had

reference to some special subject. The hymns were modernized, or replaced by new compositions. These alterations, of at least questionable merit, we are not particularly concerned with; but the strong peculiarity of these Breviaries is their strict rule of admitting no words but those of Scripture into any Antiphons or Responsories. They thus open out a perfect mine of mystical illustration, and, instead of the occasionally tame, cold compositions, which rather dishonour their subject than the reverse, they supply magnificent combinations of Scriptural allusion. Compare the following: (Sarum and Rome). *Ant*: "Rejoice, O Virgin Mary; thou alone hast destroyed all heresies throughout the world," with (Gallican), "I will bless her: and give thee a Son also of her: yea, I will bless her, and she shall be a mother of nations." And so might many passages be contrasted. At the same time, it must be admitted, that these collections of Scripture texts are somewhat incoherent, and far from carrying out the unity of idea which is so beautiful a feature of the more ancient Offices. These late Gallican Breviaries contain very trustworthy histories of the Saints whose festivals they commemorate, and a variety of new Collects; those for Saints' Days being usually a great improvement on their predecessors.

These being precisely the weak points of the Sarum book, its translators have mostly availed

themselves, more or less, of the assistance provided for them in these later works.

To return to S. Osmund. He, then, the contemporary of Gregory VII. perceiving the great confusion prevalent in England concerning ritual matters, betook himself to drawing up a Use, which haply might restore peace and unity. He thus remoulded the old rite of the South of England ; and his work proved so perfectly successful, that Salisbury became, as it has been said, precentor to Canterbury ; and S. Osmund's book continued, till 1549, to be the Church text for most of the Canterbury province and Wales, and much of Ireland (at least within the Pale during English occupation). It was also used in some parts of the Continent ; and the Breviary of Aberdeen (the only existing relic of Scotch Offices) is almost, though not exactly, identical with it. Various additions of course were made as time went on, *e.g.*, the Office for S. Osmund himself, for Trinity Sunday, Corpus Christi, etc. York, Bangor, Hereford, Lincoln, etc., had their several uses, differing but very slightly from that of Sarum ; and the Benedictine Office was of course recited in the houses of that order. The Roman Breviary was never introduced into England till about one hundred and fifty years ago, when it was brought in by Roman priests, mostly Jesuits, whose rule required them to use it.

At the Reformation, the Offices of Matins and Evensong in the Common Prayer Book were chiefly compiled from the Sarum Missal\* and Breviary: Matins, from Matins, Lauds, and Prime; Evensong, from Vespers and Compline; resuming, however unconsciously, the old Eastern penitential introduction to the service: increasing the Scripture lectionary, and appointing monthly, instead of weekly, recitation of the Psalter.

And as the “sevenfold hours” had not been of late, and could not be, said by the laity in general, the new arrangement proved, on the whole, very widely beneficial; and it is impossible to be too thankful that the Reformers were moved to be so little destructive, and so greatly conservative, in their liturgical labours.† Extraordinary pains were

\* The Collects, Epistles and Gospels for Sundays and Festivals are principally derived from this source.

† “Nothing is more remarkable in the original Preface to the revised Services, than the utter unconsciousness which it manifests on the part of the Revisers, *of having done anything more than revise*. Certain things taken away,—a certain fusing and consolidation of parts or elements heretofore disjointed and broken up,—certain provisions for securing that the Psalms and Lessons should be really and thoroughly *used*, and not skipped for the most part as in time past,—and the turning of the whole into English;—this was their entire idea of what they had done. They expected the people and Church of the day to accept the Services, as essentially, and for all practical purposes, the same Services, revised;—and, what is more, as such the Church and people manifestly did accept them. So clear were the Revisers on this point, that Cranmer, (as Jeremy Taylor has recorded,) offered to prove that ‘the Order of

taken in Edward VI.'s reign, to destroy every old service book that could be discovered; and it is rather wonderful to see how many have survived the devouring flames which so greedily swallowed Missal, Breviary, Grayle, Antiphoner, etc. Although in the following reign, the printers were very busy in bringing out fresh editions of such books, these, in their turn, were zealously destroyed under Elizabeth. It is but a few years since, that the English Breviary Offices were spoken of as absolutely dead and gone, and incapable of resuscitation; but the revival of the Religious life in this country naturally led to the recital of fuller Offices of prayer, and induced a return to the regular use of the ancient English Church. This required little alteration; except in the Offices for Saints, and the lectionary. The latter, on account of the multitude of festivals formerly observed, had only two sets of lessons for the six days of each week, as four days out of the six were sure to be assigned to various Saints; and on Saints' days the history of the Saints, instead of being confined to the three lessons of the second nocturn, occupied the Church of England, set out by authority by Edward VI. was the *same that had been used in the Church for fifteen hundred years past.* Some elements or features, doubtless, they rejected; others they expanded. *But the exact order of such elements or parts of the old Services as they retained, they preserved inviolate, both in the Daily Services and in the Communion Service; and that without a single exception.*"—*Principles of Divine Service*, v. i. p. 8.



all the nine of the three nocturns, and sometimes rather resembled passages from the Arabian Nights than anything fit to form a part of Divine Service. The Roman lectionary had the advantage of being reformed by Pius V. about 1568; and is far superior to the old English one; its Saints' day lessons, though not always trustworthy where the interests of Roman supremacy are concerned, at least contain no "monstrous legends"; and the ferial lessons for the year embody a very large portion of Scripture.

NOTE. "The Service Books among the Anglo-Saxons might easily be drawn up from the chance notices of such codices to be found amid the records of their times. Ælfric says: 'He (the Mass-priest) shall also have for the spiritual work before he be ordained the weapons; that is, these holy books, the Psalter, and Epistle-book, Gospel-book and Mass-book, Song-book (our Breviary), and Hand-book, Numeral and Pastoral, Penitential and Reading-book. These books the Mass-priest should necessarily have,' etc. And among the books bequeathed to the Cathedral of Exeter by its Anglo-Saxon bishop, Leofric, were several such volumes. The whole series of that liturgical service which Austin brought with him from Pope Gregory, for the newly-planted corner of the Church among the Anglo-Saxons, was contained in two great works, the Antiphoner and the Book of the Sacraments. In the Antiphoner was set down not only all the

Canonical Hours both in the nightly and daily course, but everything that the clergy had to sing in the choir while the Priest was offering up the Mass : along, therefore, with the words might be found the music in which they were chanted. The Book of the Sacraments contained not only the ordinary form of the Mass and whatever belonged to its celebration throughout the year ; but besides, it had in it the forms of the other six Sacraments, and the rubrics for their administration. As may be supposed, the Antiphoner and the Sacramentary were too unwieldy to keep for any length of time their first size ; both of them got broken up, and each of their constituent parts was made to form by itself a small and handy liturgical codex. Out of the Antiphoner, even when it had already been apportioned into four volumes, came forth the full song book or whole service for the Canonical Hours, and which was called in old Catholic England the “ Portous,” but now the “ Breviary ;” the summer reading book for lessons at Matins, etc., throughout summer and autumn, and the winter reading book, the same for winter-tide and spring ; the Responsorial, or book of responses ; the Antiphoner, strictly so called, having in it the anthems sung during the Canonical Hours ; the Collectaneum, or Book of the Collects ; the Graduale, having in it the introits, the graduals, the tracts, etc., sung by the choir at Mass, (a book the Romans called *Cantatorium*, the

Anglo-Saxons, "Ad te levavi," because these are the words of the introit for the first Sunday in Advent, with which this codex begins: the English, Grail). The Sacramentary became sub-divided into the full Mass-book, or Missal, properly so named; the Pontifical, or book for those rites which a bishop only may perform; a Blessing-book, containing the blessings bestowed upon the people solemnly at Mass, each Sunday and Festival during the year; the Hand-book, or form for the administration of the priesthood in those sacraments and blessings which they are allowed to give.

"Besides these, there were other liturgical codes in use among the Anglo-Saxon Churchmen. From the sub-deacon upwards, every clerk must have either known by heart, or possess a codex of, the Psalter with its rubrics, to show what psalms were said at Matins, Lauds, and Evensong, each day throughout the year. The Numeral was a calendar or directory which told the variations in the Canonical Hours and Mass, caused by Saints' Days and Festivals. The Penitential, a book only shrift-fathers, or priests who heard shrifts, that is, confessions, might read, contained the penances decreed by the Church for the different kinds of sin. The Pastorale, S. Gregory's work, and the "Regula Canonicorum" were each a looking-glass, as it were, in which the clerk was to behold what manner of man, to be worthy of his calling, he

ought to make himself. No sooner was the use of metrical compositions allowed in the several Canonical Hours and at the Holy Sacrifice than the codices wherein they were written became requisites : the Song-books corresponded with the Salisbury Portous and the Roman Breviary; the Hymnal contained the various hymns chanted at Matins, Lauds, Tierce, Sext, and None, Evensong and Compline, all the year round ; and the Troper was a book having in it, besides other things, those verses to be sung along with the Introit, the Kyrie, the Gloria in Excelsis, the Sanctus, and Agnus Dei, on the High Festivals and chief Saints' Days in the Calendar." [Rock. *Church of our Fathers*. Vol. iii.]

## CHAPTER II.

THE OFFICES, CONSIDERED GENERALLY AND  
PARTICULARLY.I.—*Of the Offices in General.*

WE must now turn to examine the Breviary Offices in themselves ; and those more particularly of the Sarum use. And it may be well to take four points for consideration : the structure of the Offices, their derivation, history, and the mystical interpretation given them by mediæval writers. Acquaintance with the antiquity and parentage of these services, increases regard and reverence for them ; and the key of spiritual interpretation opens a rich store of devout thought and helpful ideas, quickening the bare forms with life and love. The historians who help us most in this part of our subject, are Grancolas, Gavanti, Martene, Neale, and, as before, Archdeacon Freeman ; the mystical writers are chiefly Durandus, Sicardus, Rupert of Deutz, Honorius of Autun, author of the *Gemma animæ* ; and, as regards the structure of the Offices, the anonymous writer of “The Myrroure of our Ladye,” a rationale of the Office of the Blessed Virgin, written for the use of the Sisters of Sion House, at Isleworth, about A.D.

1428. Beautiful and suggestive as are many of their interpretations, it is, however, only fair to state at the outset what we shall sometimes have occasion to repeat : that these ideas were suggested by already existing ceremonies, and did not, as is sometimes supposed, give rise to them. But although the plain matter-of-fact reason for this or that custom may occasionally seem to jar with the pious or poetical construction assigned by the mystical commentators, yet we can but love to follow the guidance of those who saw in every detail some incentive to holiness, or some manifestation of their most dear LORD. And it is a great matter of thankfulness, that our Offices will bear this system of interpretation, which fills them with interest ever varying, ever fresh. We propose, thus, to speak first of the prose, and afterwards of the poetry, connected with the Breviary : premising, however, that we are only attempting a compilation and selection from those authors who have already written on the subject.

The scheme of the Office will be set more intelligibly before the reader, by the following brief synopsis : after which, each Hour shall be taken in detail. The Roman order is indeed that here described (because it seemed better to copy the words of an able scholar, than attempt an original description) : but its main outlines are identical with the Sarum, except in the Office of Compline, and,

partly, of Prime. The minor variations will be hereafter noted.

“Each of the volumes of the Breviary consists of six parts.” (The Breviary is usually printed in two volumes, one for each half-year, or in four, one for each quarter; when contained in a single volume, it is called a *Totum*.)

“1. The Calendar, Rubrics, and Tables. 2. The Psalms, Versicles, and Responses of the week-day hour, or ferial Office. 3. The *Proprium de tempore*: the collects and lections for the Sundays and weeks in that part of the year which the volume contains. 4. The *Proprium de Sanctis*: the same for the festivals of Saints which occur in that period. 5. The *Commune Sanctorum*: the lections, collects, hymns, etc., common to all those Saints for whom no particular Office is appointed. And to all these we may add—6. The Offices for the Anniversary of a Dedication, for a Departing Soul, of the Dead, the Little Office of S. Mary, etc.; so that much of the first, and all the second, fifth, and sixth, of these divisions are necessarily repeated in every volume of the Breviary. Matins are preceded by the *Pater Noster*, the *Ave Maria*, and the *Credo*; as are all Hours except Compline with the *Pater Noster* and *Ave Maria*. This use, however beautiful, is known not to be very ancient.

“The proper commencement of Matins, therefore, is with the Versicles and Responses, “O LORD,

*open Thou our lips. And our mouth shall shew forth Thy praise. O GOD, make speed to save us. O LORD, make haste to help us ;*" the *Gloria*, the *Laus tibi Domine, Rex æternæ gloriæ*, in Septuagesima, or *Alleluia* at other times. The ninety-fifth Psalm is preceded by the Invitatory. The Invitatory is divided into two clauses: both are said before the Psalm, and at the end of the second, seventh, and last verses: the second clause only, at the end of the fourth and ninth verses. The *Gloria* is followed, first, by the second, and then by both clauses.

"The *Venite* is followed by the hymn, either for the day of the week, or proper to the festival, as the case may be. At the conclusion of the hymn, the first nocturn begins. On ordinary days, one Nocturn only is said. This consists of twelve Psalms, recited two and two together, under one Antiphon, and [three] lessons from Holy Scripture; or if it be a simple festival, the second, or the second and third lessons, are of the Saint. On semi-double and double Festivals there are three Nocturns. The first consists of three Psalms, each under its own Antiphon, and three lessons from Scripture; the second also consists of three Psalms, and three lessons from some sermon, generally speaking, on the passage of Scripture which has preceded; the third, of three Psalms, the beginning of the Gospel for the day, and three



lessons for a Homily upon it; and then, under restrictions which we shall afterwards see, the *Te Deum*. But on Sundays, the first Nocturn consists of twelve Psalms, said four and four under one Antiphon; while on the Festivals of Easter and Pentecost one Nocturn only is said. The Nocturns end with a verse and response. The LORD'S Prayer is then said; and after the *Ÿ*. *And lead us not into temptation, R. But deliver us from evil,*" the Priest gives the Absolution.

"We now come to the Lections and the responses following each. To begin with a general outline of the scheme. In a festival that has lections, the three first are from Holy Scripture; the three next contain the Commentary of some Father on the passage that has been already read: or, in the case of a Saint with proper lessons, containing his Life. The third Nocturn commences with a few lines from the Gospel of the day followed by *Et reliqua*; then three lections from a Commentary on that. Of course there are exceptions; and the Tenebræ Service, and Matins of the Dead, are quite anomalous. In a festival of three lections, they are sometimes from Scripture, sometimes from a homily on Scripture. Each lection is closed by, *But Thou, O LORD, have mercy upon us*, from the reader; and *Thanks be to God*, as the response. But on the three last days of Holy Week, the first three lections (which are

from Jeremiah) are terminated by, *Jerusalem, Jerusalem, return to the LORD thy GOD*, without response." In the [Sarum] Breviary, all lessons taken from the Prophets are followed by, *Thus saith the LORD GOD: Return unto Me, and ye shall be saved.*

"We have now arrived at one of the most beautiful parts of the Breviary—the responses that follow each lesson. The response is divided into two parts—the beginning, and the reclamation; which are separated from each other by an asterisk, and of which the reclamation is repeated after the verse; but, at the last lection of each Nocturn, the *Gloria* is added. The last response of the lections completed, (or, in the Roman use, the last lection,) follows, if it is to be said, *Te Deum*. The Roman rule is this: it is said on all Sundays of the year, except in Septuagesima and Lent, from Easter to Ascension daily, (except on Rogation Monday,) and on all festivals, whether of three or nine lections, except that of the Holy Innocents.

"*Te Deum* is immediately followed, in the Roman Breviary, by Lauds.

"The usual Sunday Office in the Roman Breviary, which is that of all mediæval Lauds, is this: Psalms 93 and 100, are said: Psalms 63 and 67 under one *Gloria: Benedicite*: the three last Psalms under one antiphon and one *Gloria*; the short chapter, the hymn, the versicle and response,

Benedictus, and the collect for the day. We now proceed to Prime. The Sunday Roman Office is this: After the Pater Noster, etc., and the Hymn, "*Jam lucis orto sidere*," which never alters, three Psalms are said, the 54th, 118th, and the thirty-two first verses of the 119th, under two *Glorias*. After this, when the Office is of the Sunday, the Athanasian Creed; and this is followed by a short chapter, and the versicles and responses. After this follow, if they are to be said, (which they are not on Doubles, nor within Octaves,) the Preces or suffrages, with the *Confiteor*, and the Collect, "Almighty God, Who hast safely brought us to the beginning of this day," with which Prime, properly speaking, ends. It is followed by the Office of the Chapter. The Ferial Office is much the same, except that the short lection is different, and that instead of the 118th Psalm, there are said, one on each of the five first days of the week, the 24th, 25th, 26th, 23rd, and 22nd. On Saturday none is substituted for it, and this is the case in all Festivals. The Athanasian Creed is not said."

The Sarum use prescribes the repetition of the Athanasian Creed on all days, festal or ferial, with changed antiphons: Pss. 22-26 inclusive, on all ordinary Sundays, followed by those above set down as the Roman use. On ferias, Pss. 54 and 119 only, are said.

“The three next hours, Tierce, Sexts, and Nones, are arranged on so precisely similar a plan, that they may be all comprehended in a few words. The Office at each consists of the *Pater Noster*, etc., a hymn, (at Tierce, *Nunc Sancte nobis Spiritus*; at Sexts, *Rector potens verus Deus*; at Nones, *Rerum Deus tenax vigor*;) three Psalms, *i.e.*, six divisions of the 119th Psalm, under three *Glorias*, the short chapter, varying with the season of the year; verse and response; and (when the Preces have been said before) the *Kyrie* and short suffrages; the whole concluded by the Proper Collect.\*

“We come to Vespers. Five Psalms, each under its own Antiphon, (except in Paschal time, when all are said under *Alleluia*,) then the short chapter, which, on ordinary days, is, *Blessed be GOD, even the Father of our LORD JESUS CHRIST, the Father of mercies, and GOD of all consolation*, etc.; a beautifully chosen lesson after the fatigues of the day. Then the hymns, varying with the day of the week, the verse and response; the *Magnificat*, with its proper Antiphon; and the proper Collect. In Advent, Lent, and the Ember Days, the Preces and (in Lent only) the 51st Psalm, are said after the *Magnificat*.

\* It ought perhaps to be observed here, that it is more exactly correct to omit the *s* in the words Sexts, and Nones; but it was very commonly used in the old English times. Compline too was sometimes called *Complines*, and sometimes *Complet*.

“It now only remains to say a word about Compline. This commences with the *ſube Domine, benedicere*: the Benediction, *Almighty God, grant us a quiet night and a perfect end*: the lection, *Be sober, be vigilant*, etc.: the *Confiteor* and the four Psalms, 4, 31, (vv. 1-6,) 91, 134, under one Antiphon. Then the hymn, *Te Lucis ante terminum*, (which in the English Breviaries varies with the season): the short chapter from Jeremiah, *But Thou art in us, O LORD, and Thy Holy Name is called upon us: leave us not, O LORD our God*: the verse, *Into Thine hands I commend my spirit*, etc.: the Song of Simeon, the Preces, when they are to be said, the beautiful Collect, *Visita quæsumus*, and an Antiphon and Prayer of the Virgin. The Office is concluded with the Lord’s Prayer and Belief, that the Church’s children may lie down to rest with the faith of their Mother on their lips. By monastic rule, speech was forbidden after Compline.”—Neale. *Liturgical Essays*.

Sarum Compline began like the other hours, except that a penitential *Ÿ*. and *Ry.* preceded “O God, make speed,” etc. The first Roman chapter was omitted. The mutual confession was placed among the Preces instead of being said before the Psalms. The Antiphons, or hymns, or both, varied in no less than twenty-two manners, according to the season; but in the Roman both were invariable.

The mystical interpretation of these hours of prayer, is given diversely by different writers ; by none, perhaps, better than by the learned Abbot of Deutz. He begins with Prime.

“ At the hour of Prime, praise is due to our Creator before we take any care for our bodies : because at this hour our LORD was spit upon and derided, smitten on the Face, and, loaded with contumely, stood bound before Pilate for our sakes. Moreover, after His Resurrection, He stood at this hour on the shore, when the multitude of fishes were taken, and yet the net was not broken : whereby was signified the Church, such as it shall be in the resurrection of the dead. Because, therefore, we are to seek first the Kingdom of GOD, and all things else shall be added unto us, and because in the law GOD claims the sacrifice of every first fruit, therefore, we offer to our Redeemer the first hour of the day, and seek His Kingdom, Who suffered for our transgressions and rose again for our justification.

“ The hour of Tierce is notable for a double reason. For at this hour the LORD JESUS was crowned with thorns and crucified by the tongues of the Jews : according to that, *the children of men, whose teeth are spears and arrows, and their tongue a sharp sword.* And the HOLY GHOST, Who was not given before JESUS was glorified, at this hour was shed forth on the infant Church in tongues of fire.

“ At the hour of Sexts CHRIST the LORD was exalted for us upon the Cross, that He might draw all men unto Him; and the light of the Jews was extinguished, whereof the very true Light spake, saying: *Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also.* When sensible darkness fell upon the earth, then the true Light passed over to lighten the Gentiles.

“ We fitly sound GOD’S praises at the hour of Nones, when, crying with a loud voice, JESUS gave up the ghost; when, by the admission of the thief into Paradise, we perceive the pardon granted to true penitents, however late their repentance; and by the rending of the veil, we understand that, the veil of the Law and the Prophets being removed, we may behold with open face the glory of God. Then also from His pierced side flowed blood, whereby to redeem the Church, and water, whereby to cleanse it.

“ The Vesper and Matin sacrifices of praise commemorate great mysteries. Under the shadows of the old Law, burnt sacrifices were offered morning and evening; and concerning these it is written: *This shall be a continual burnt offering throughout your generations, for a sweet savour unto the LORD.* At Vesper-tide, the LORD instituted the Sacrament of His Body and Blood, wrote with His own hand a testament for His heirs, chiefly com-

mending humility and love, when He washed the disciples' feet, after which He bade them farewell in a long and solemn discourse. Buried also at Vesper-tide, at Vesper-tide none the less He appeared after His rising, in the form of a pilgrim, and was known in the breaking of bread.

“At Matin-tide Peter, who had thrice denied, was recalled by the crowing of the cock. The LORD looked, and the penitent denier broke into tears. At daybreak also the sorrow of the faithful began to be turned into joy, when the LORD's Resurrection was made known to the holy women by Angels clad in white. They sought the living among the dead; and the Living shewed Himself, and suffered them to touch and worship Him.

“The hour of Compline commemorates that time in the LORD's Passion, when, Judas being already gone to deliver Him up, He began to be sorrowful and very heavy, and, being in an agony, prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground; for then He trod the winepress alone, and pre-signified the blood of martyrs which should in future times be shed. Moreover, at that time, we celebrate this concerning His Resurrection: that having made peace between God and man, He returned as a Messenger to bring good tidings to the



faithful, standing in the midst of His disciples, and saying: *Peace be unto you.*"\*—Rupert of Deutz.

## II.—MATINS.

### I.—*Introductory Prayers and Versicles.*

Matins, like other Offices, originally began directly with the Antiphons and Psalms, according to the custom still observed in the latter days of Holy Week, and in the Office for the Dead. The *Pater*, *Ave*, and *Credo*, were the only prayers of obligation appointed for secular persons; and it was taken for granted that members of religious communities would say them, each person for himself, before coming to Office. S. Ambrose directs that the Apostles' Creed be said daily before dawn. S. Augustine says in one of his sermons: "Ye say it daily when ye rise, and when ye lie down to sleep." And S. Benedict's constitutions,

\* Dr. Neale remarks, in one of his sermons preached to Sisters: "You know that in the Hours, as the Western Church says them, there is no express or determinate reference to that event of the Passion then celebrated: in the Eastern Church there is. I have heard our Hours called cold and lifeless, because they have no such allusion. But is that fair? or is it not rather that the practice of the Western Church is here, that of the truer love? Because it takes for granted that you *cannot* forget! that you need not, for example, to be reminded at Sexts, that at the Sixth Hour of the Sixth Day CHRIST took away the sins of the world. No, believe me, a Sister's day, so far as her own heart, her own inward real self is concerned, ought to be measured by the Passion, rather than by the clock."

as well as many other ancient writings, direct that each brother on rising from his bed shall make the sign of the Cross in invocation of the Holy Trinity, and say, *O LORD, open Thou my lips*. An ancient Council adds that he is also to say *Gloria Patri*, and hasten to the choir repeating the Psalm, *Ad te levavi*. *Pater* was prefixed to the Offices in the later Sarum Breviaries, with the additions of *Ave*; though the first Breviary in which the Angelic salutation, in its modern form, appears at the beginning of Office, is the Reform of Cardinal Quignon, 1536; Pius V. retained it in the Breviary authorized by himself. The general use of the *Ave Maria* was first enjoined on the people by Odo of Solliac, Bishop of Paris, A.D. 1195. The words, *Sancta Maria, ora pro nobis peccatoribus, Amen*, are found in no formula of prayers till A.D. 1508. The Franciscans afterwards added *et in hora mortis nostræ*, in their Breviary of A.D. 1515, and Cardinal Quignon, being a Franciscan, adopted that form.

The prayer, *O GOD, make speed to save me*, was introduced into the Office by S. Benedict in imitation of those monks, who, according to Cassian, were wont to repeat it in every action of their lives. The whole Psalm 70, *Haste Thee, O GOD, to deliver me, etc.*, was formerly recited, as now in the Roman Litany; but later the first verse only was retained, with *Gloria, Amen* and *Alleluia*. The compilers of our Common Prayer Book do not seem, in trans-

lating this verse and response, to have recognized its source in the Psalter. The origin of the *Gloria Patri* is extremely obscure. The word doxology is derived from the Greek *Doxa*, glory, and *logos*, discourse. *Alleluia*, *Praise the Lord*, is retained in its original Hebrew.

Of the mystical meaning of this portion of the Service, the “Myrroure” tells us (the spelling and expressions are occasionally modernized in these quotations):

“Men useth in land of war to keep continual watch in cities and castles and walled townes, and when any enemies come nigh, they ring a certain bell, whereby all men are warned to arm them and make them ready, and to go to places of defence to fight and to beat off their enemies. On the same wise, we are closed in this holy monastery as knights in a castle, where we are besieged with great multitudes of fiends, that night and day labour to get entrance and possession in our soules; and often they are most busy in night time, when the wits are oppressed with heaviness of sleep, for to assay to overcome, or at the least to vex and to trouble them of whom they might not have the overhand by day. And therefore when we hear the bell ring to Matins we ought anon, as true God’s knights, arise quickly and arm us with prayer, and make us ready by dressing up of our intent to God with some devout meditation, and haste us to the

place of our defence, that is the church, which is fearful to the fiends our enemies : and there we ought to lift up the long spear of fervent desire of our hearts to God, and draw out the sharp sword of the word of God in His Holy Service, and smite great strokes by devout singing and saying thereof, whereby our enemies shall be rebuked, and we kept in godly praisings, under the banner of His protection. This readiness of coming ought not only to be kept at Matins, but at every hour of the day ; for though we rest sometime from singing or praying with the mouth, our enemies rest not to war against us. And therefore we ought not to cease of keeping of our mind fixed on God alway, and in time of prayer to be ready and glad to go thereto, as to a castle of succour, and as to the food and ghostly comfort of our souls. And [ye saye the *Pater*] that is for to stir your hearts to more devotion, or ye begin your service. And therefore it is said in silence. Shewing that God is more pleased with the privy devotion of the heart, whereto ye ought principally to intend in all your Service, than with the outward noise with the voice . . . . And forasmuch as our SAVIOUR made this prayer for our health : it is good that ye intend always to say it to the intent that He made it for and to ask thereby all things that He intended should be asked thereby when He made it."—*Myrroure*.

“At the words, (*O*) God, *make speed to save me*, is

made the sign of the Cross, in order through its virtue to escape all power and cunning of the devil, who greatly feareth the sign of the Cross. Whence Chrysostom: 'Wheresoever the devils see the sign of the Cross, they fly, fearing that staff whereby they received their wound.' . . . . Therefore doth the Church arm herself with the sign of the Cross on the breast and on the forehead, signifying that this mystery is to be believed with the heart and confessed openly with the lips.\* By this sign is confounded the kingdom of Satan, and the Church triumphs, terrible as an army in battle array. The sign of the Cross is expressed by three fingers, because it is made under the invocation of the Trinity. Yet the thumb is uppermost; for we place all our faith in God, One and Trine. But the Jacobites and Eutychians, asserting one only nature in CHRIST, namely the Divine, are said to sign themselves with one finger only. Now some sign themselves from their forehead downwards, (which expresses the mystery wherein God bowed the heavens, and came down on earth: He descended, that we might be raised from earth to heaven). And from right to left: first, because eternal things, signified by the right hand, should be preferred to temporal, signified by the left; secondly, in memory of CHRIST's passing

\* We sign ourselves thus with the Cross, signifying also that we offer our LORD the thoughts of our head, the love of our heart, and the work of our arms.

from the Jews to the Gentiles: thirdly, because CHRIST, coming from the Right Hand, *i.e.*, from the FATHER, destroyed on the Cross the devil, who is signified by the left: whence, *I came forth from My Father, and am come into the world.* But others sign themselves from left to right, for which also they have this authority: He went forth from the Father, descended to hell, returned to the throne of God. Secondly, they do thus, to imply that we are to pass from misery to glory, and from vice, intended by the left, to virtue, typified by the right; as we read in the Gospel of S. Matthew: and CHRIST moreover hath passed from death unto life.”—Durandus.

“The verse *O LORD, open Thou my lips*, is only said at Matins, that is the beginning of God’s service, in token that the first opening of your lips or mouth should be to the praising of God, and all the day after they should abide open and ready to the same, and be so occupied and filled therewith that nothing contrary to His praising might enter in nor do anything any time of the day without His help as He sayeth Himself in His gospel: *Sine Me nihil potestis facere*, that is, without Me ye may do right nought. Therefore, both at Matins, and at beginning of each hour ye ask His help and say, *Deus, in adiutorium meum intende*, that is, God, take heed unto my help.

“And for as much as he that is in doing of a thing,

and may not bring it about, hath need of hasty help ; therefore feeling your need, ye pray our LORD to haste Him, and say: *Domine, ad adjuviendum me festina*, that is, LORD, haste Thee to help me. And take heed that all this verse, both that part that is said of one alone, and that that is answered of all together, are said in the singular number : as when ye say mine or me, and not our nor us ; in token that ye begin your praising and prayer in the person of holy Church, which is one, not many. For though there be many members of holy Church, as there is many Christian men and women ; yet they make one body, that is holy Church, whereof CHRIST is the Head. And for that prayer that is said in the person and unity of holy Church is never left unsped, therefore, trusting that our LORD hath heard your prayer, and is come to help you, ye begin altogether, lowly inclining, to praise the Blessed Trinity, and say, *Gloria Patri et Filio et Spiritui Sancto*. Anon, after *Gloria Patri*, ye say *Alleluia*, that is a word of joy and praising ; and specially it betokeneth that unspeakable joy that is in Heaven endlessly in praising and lauding of God. But for it is a word of joy : therefore in time of penance, that is, from Septuagesima till Easter, it is left, and instead thereof ye say, *Laus tibi, Domine, Rex eternæ gloriæ*, that is, *Praise be to Thee, O LORD, King of eternal glory*. For though penance doing be praising to God, yet it is done in sorrow of heart

and sharpness of body, and not in gladness and joy, namely for sinful people. And, therefore, in time of penance we say, *Laus tibi*, not in joy, but in praising of God, and not *Alleluia*, which is a word both of praising and of joy."—*Myrroure*.

## 2.—*Invitatory*.

At Matins the Invitatory follows the introductory versicles; it directs the worshippers in what light they are at that particular time called on to regard God; and stamps its own meaning on the whole series of Psalms.

In the East, the ninety-fifth Psalm itself was not used, but only an Invitatory founded on it. The West uses both: here, as elsewhere, developing the Eastern practice. The present division of the *Venite* is the form in which it was anciently arranged, before the modern distribution of verses. In its recitation, the Psalm is said by the reader alone: the invitatory sentences by the choir.

It was the custom in the time of Amalarius, to say the Invitatory on Sundays only, when the people were wont to come to church; as it was not considered necessary when the brethren only were about to say Office: yet some monks used it as early as the fifth century, according to S. Athanasius.

“But because it suffices not to praise God except we invite others to praise Him likewise (as, *Let him that heareth say, Come, and, The curtains shall*



*be coupled one to another:*) therefore follow the Invitatory and the Invitatory Psalm, *Venite exultemus*, wherein are rehearsed many reasons why we should praise and exult in God; and the last cause is, lest we be ungrateful like the Jews, who for their ingratitude and wickedness entered not into the promised land.

“After certain verses of the Psalm, the Invitatory is repeated entire, and after others, imperfectly; because, although all are thereby invited to the praise of God, yet some accept this invitation perfectly, and some imperfectly. It is said six times entire, because they receive the invitation entire, who perfectly render praise to God. Because six is the first perfect number, being formed of 1, 2, and 3,\* therefore it is repeated six times entire.

\* A perfect number is one which is equal to the sum of all its factors, or aliquot parts. Six is the first of these: its factors being 1, 2, and 3, which, added together, make six. Each number had also, among mystical writers, its well-defined *spiritual* meaning. “One, the Unity of the Godhead; two, the two natures of our Lord; three, the Ever-blessed Trinity; four, the four Evangelists (hence the preaching of the Gospel); five, on the one hand, a full knowledge of Christian mysteries, (the doctrine of the Trinity + that of our Lord’s two natures); on the other, the state of ordinary sinners who break half and observe half the Law, (compare the five brethren of Dives); six, the Passion, from our Lord’s being crucified on the sixth hour of the sixth day: also. temptation, from the peculiar reference to that contained in the sixth day of the Creation; seven, the sevenfold graces of the HOLY GHOST, and later, the seven Sacraments; eight, regeneration, as being the first number that oversteps seven, the symbol of the Old Creation; ten, the Law; eleven, iniquity, as transgressing the law. And not only were simple

And it is repeated three times imperfectly, on account of those three sorts of men, who did not accept the invitation to the supper, namely, the covetous, the proud, and the sensual—or by reason of our threefold imperfection, in heart, word, and work."—Durandus.

### 3.—*Hymn.*

The hymn following the Invitatory may be regarded merely as an expansion or emphasizing of it. The reason assigned for its place at this Office is, that if any souls be yet cold and torpid after the Invitatory has appealed to them, they may by the cheerfulness and jubilation of the hymn be roused to recite their Psalter with due fervour. An analogous reason may be given for the place of the Hymn at the day hours. At Vespers, Compline, and Lauds, the Hymn takes the same place as in numbers thus explained: compound numbers yielded composite sense. Twelve was the faith preached throughout the world—the doctrine of the Three dispersed into four quarters. Forty, or eighty-eight, the struggle of the regenerate with the old nature; five into eight, or eleven into eight. Sixty-six, the extreme of wickedness; six, in the sense of temptation, into eleven, (and compare this with the number of the beast in the Revelation, the quintessence of all temptation). And even still more remarkably were numbers compounded; as in the one hundred and fifty-three fishes which, in so many sermons, S. Augustine always explains in the same way, of the whole congregation of the elect. Seven stands for the SPIRIT, ten for the Law; seventeen is therefore the fulfilment of the Law by the works of the SPIRIT: sum the progression,  $1 + 2 + 3 + 4 \dots + 16 + 17$  and you get 153."—Neale. *Commentary on the Psalms.*

the Greek Church : a plea adduced for that position being, that the uninspired should follow the inspired.

There is no evidence of Hymns having been in use among the early monks. The lawfulness of using them at all in Divine service has been questioned. They were forbidden by the Councils of Laodicæa, Chalcedon, and Braga, on the ground that nothing ought to be inserted in the public prayers except passages drawn from Scripture, and thus all human compositions, poetical or other, must be excluded. But at a very early period, some of the greatest writers of the Church turned their attention to hymnology, and their productions were soon sung in the public Offices. S. Hilary of Poitiers (†A.D. 368) is the earliest known Western hymnodist, and S. Ambrose is said to have introduced hymn singing to solace the faithful at Milan under the troubles which lay heavily upon them ; and for some time after, Hymns were called Ambrosians. They were first brought into Western monastic use by S. Benedict in Italy, and S.S. Cæsarius and Aurelian in Gaul, and the Eighth Council of Toledo, A.D. 653, repealed the prohibitory Canon past at Braga just a century earlier ; but the local Church of Rome continued to exclude them down to the middle of the twelfth century. S. Augustine's definition of a hymn is : " A song in praise of GOD : if it be not addressed to GOD, it is no hymn ; nor is it a hymn, except it set forth His praise." The hymns of the

Roman Breviary have been much altered and polished, and have lost much by the process. The hymns of the late Gallican Breviaries are partly new versions, and partly original hymns by writers of the seventeenth and eighteenth centuries, the chief of whom was Jean Baptiste Santeuil, (Santolius Victorinus,) who died in 1697.

The doxology of the Office Hymns varies with the different festivals: Christmas, Epiphany, Easter, Ascension, and Whitsuntide. In the three latter cases, the Sarum Festival Doxology consists of two verses. The prayer for protection from death in the Easter Doxology refers to a pestilence which was devastating Italy about Easter tide of the year in which it was written. The Christmas Doxology is used for the Feast of the Holy Name, the Blessed Sacrament, and all Festivals of the Blessed Virgin; these being so many commemorations of the Incarnation; just as, very beautifully, in the Sarum use, the Psalms for Vespers on the Feasts of the Blessed Virgin are generally those for Christmas Day. The Matin Hymns for ordinary Sundays vary according to the time of year: the longer hymn *Primo dicrum*, being sung only from Epiphany to Lent in the Sarum use: but from the autumnal till the spring equinox in the Roman, etc., because, the nights being then longer, the Matin Office was so likewise, as Lauds were not to be said till day-break.

4.—*Psalms.*(a.)—*Posture.*

Here then, anciently, began the Office, without any introduction. And first a word as to the posture in which it was said. The worshippers stood throughout the Psalms. Members of religious communities occupied stalls in choir; and the very name, stall, signifies a place for standing in. Sitting during the Divine Service was a thing unheard of, except for the bishop and other clergy, for whom sedilia were provided near the Altar. The naves of our Cathedrals, destitute of any accommodation for sitting, testify to this practice, which, of course, is still in force among the unchanging Easterns. Sharp rebukes were administered even to those who dared to kneel on one knee only, because this was thought to imitate the mockery of the Jews in our LORD'S Passion.

Cassian assigns as reasons for standing, that this posture tends to the avoidance of drowsiness and distraction, and denies comfort and ease to the body. Those who were sick or infirm were allowed the indulgence of leaning on staves.

S. Peter Damiani wrote a book "against sitting during the Work of God," in which he brings forward the example of the Angels in the Apocalypse, standing at prayer; and "Lo," says he, "where

Seraphim dare not sit, there sitteth a man of clay !”\*

But during the lessons, which seem to have been considered as a kind of appendix to the Office proper, it was the custom, even among the desert fathers in Cassian's time, to sit, lowly and very humbly ; and, by a rule which they had in common with many later communities of men and women, they were furnished with some work for their hands, which should not distract their minds from attention to the lesson, but should prevent them from dropping asleep.

It was the habit of some, before the Offices took their present forms, to prostrate themselves at the end of each Psalm, and repeat a prayer : and the longer Psalms were broken by two or three such interruptions.

\* “The Clerks and Choir ought to stand or be turned towards the Altar at all Choir Services, from the beginning of the Service until the Antiphon on the first Psalm is begun, and always without exception whilst *Gloria Patri* is said. So at the beginning of all Responsories (if any). So at the beginning of all Chapters and Collects, at the conclusion of all the Hymns, of *Magnificat*, *Benedictus*, *Nunc Dimittis*, and of the other Canticles wherein *Gloria Patri* is said, until the end of the Service. So at the end of the last Psalm, until the Responsory or Lesson or Chapter be begun. In particular at Matins the Choir should stand turned towards the Altar until the whole Invitatory and Psalm be finished ; so at the beginning of *Te Deum* and *Benedicite* respectively, and whilst the whole of the last verse of each is sung. So in the course of *Te Deum*, whilst ‘Holy, Holy, Holy’ is said, and during that verse, ‘We therefore pray Thee, help Thy servants,’ ” etc.—Chamber. *Divine Worship in 13th, 14th, and 15th centuries.*

When the Preces were introduced at the end of the Hours, it was ruled that the choir should kneel from the first *Kyrie* till after the Collect. But during Easter and Christmas-tide, no kneeling, nor prostration was practised throughout the Office.

“ In psalmody sometimes ye stand, for ye ought to be ready and strong to do good deeds. And sometimes ye sit ; for ye ought to see that all your deeds be done restfully with peace of others as far as in you lieth . . . Though this be true after the spiritual meaning, yet after the letter, the changing that is in GOD’s service from one thing to another, is ordained to let and drive away your dulness that ye should not wax tedious and weary, but gladly and joyfully, not in vain joy, but in joy of spiritual devotion, continue in GOD’s service. Therefore sometime ye sing, sometime ye read, sometime ye hear, now one alone, now twain together, now all. Sometime ye sit, sometime ye stand, sometime ye incline, sometime ye kneel, now toward the Altar, now toward the choir, now in stalls, now in the midst. And in all this ye middle Hymns with Psalms, and Psalms with Antempnes, and Antempnes with Versicles, and Lessons with Responses, and Responses with Verse, and so forth of many such other. And all to the praising of our LORD JESUS CHRIST and of His most reverent Mother our Lady, and so to exercise the body to quickening of the soul ; that therewith all such

bodily observances should not be found without cause of ghostly understanding, as I said right now before. Now join to all this the fruit of that thing that is sung and read : and thereto the fellowship of Angels amongst you in time of God's service, and most of all the miraculous and unspeakable Presence of God Himself, from Whom our Lady is not far, namely, amongst you that are chosen so specially to sing her daily praising ; and see whether it be not nigh another heaven to serve and praise God in the choir."—*Myrroure*.

(b.)—*Manner of Singing.*

In early and fervent times, the Psalms were chanted after a very simple manner : rather recited than sung. Greater sweetness and harmony were afterwards introduced to warm more chilly hearts. S. Ephrem Syrus is said to have introduced modulated chants, in order to foil a sweet-singing heretic (Harmonicus) with his own weapon. The history of Church Music is extremely obscure, as regards its origin. Whether derived from the Jewish worship, as seems most probable, it is not possible to decide with certainty, because every trace of ancient Hebrew music has, it is said, long been lost : though the contrary is affirmed by those who ought to know something of the subject.\*

\* Who can willingly relinquish the tradition that the *Tonus Peregrinus* was that to which our Lord and His Apostles sang their "hymn," before they went forth to the Mount of Olives ?



The system is grounded on the classical Greek tones, such gamuts only being selected as satisfied the requirements of a grave and mystic style. A revision of the Church music extant in his time was made by S. Ambrose in the fourth century, and, in the seventh, S. Gregory reformed, revised, compiled, composed, and expunged ; and left his great system so firmly established, that all later reforms have only been made for the purpose of removing corruptions which have crept from time to time into the theory and practice of that which has ever since been styled *Gregorian* music. It was believed that S. Gregory accomplished this great work by directly Divine assistance, and it was accepted throughout the Western Church. S. Augustine, when sent to Evangelize England by the same S. Gregory, brought with him this music, and men to teach it ; and it was preserved by the English Church in a state of great purity, though marked by national characteristics. The great difference between Gregorian and modern music lies herein : the latter has two scales only, major and minor. The semitones in the major scale occur between the 3rd and 4th, and the 7th and 8th intervals of the scale. Those in the minor, between the 2nd and 3rd, and the 6th and 7th. Whereas, the Gregorian has a variously computed number of scales, in which the semitones occur between various intervals : beginning, it may be said, on different notes of the

key of C, and running through an octave without introduction of flats or sharps. This is merely a first rough idea of a subject which deserves, and demands, careful and patient study.

In the time of Cassian, the Psalms were not sung by the whole choir, nor in alternate verses. One monk sang alone, while the others listened : and the singing of the Psalms at each Office was divided among the brethren, a certain number of Psalms being sung consecutively by each, but always so that no more than four should sing, no matter how many were present.

Antiphonal singing is said to have been introduced into the Christian Church by Flavian and Theodosius. These, first, says Theodoret, divided the choir in two parts, and taught the alternate singing of David's Psalms. They began the practice at Antioch, and it gradually became universal. But it had been in use among the Jews, though not exactly in its present manner.

“ In a Psalter of the end of the seventh century, at the beginning, in a hand of still older date, is an account ascribed to S. Jerome, of how the Psalms were originally sung among the Jews. King David with his harp and four principal musicians sang the first verse, which was half of ours, and the Seventy and the rest of the people responding, took the strain up, and sung it through, and so on. A number of examples have been collected from the

Fathers, which prove beyond a doubt that one repeated the verse, and the Choir and people responded. S. Basil divided the singers into two (in his 63rd Epistle to the Church at Neocæsarea), 'We commit to one person to begin the Psalm, the rest sing with him.' S. Chrysostom (Homily 36): 'He who chants the Psalms sings alone, the rest making a great sound in response.' S. Athanasius, in his apology for his flight: 'I sate down, and the Deacon read the 135th Psalm, and at the end of each verse the people responded, 'For His mercy endureth for ever.'

"This mode of Psalmody was undoubtedly followed down to the Reformation, and is now continued over the greater part of Europe—divided Choirs, half on one side, and half on the other—being nearly unknown."—Chambers.

*(c.)—Recitation of the Psalter.*

The recitation of the Psalter, in the early days of desert monasticism, formed the whole vocal office, without addition of any kind. Gradually circled round, as time advanced, by Antiphons, Responsories, and Lessons, varying with the varying seasons, the repetition of the Psalter continues, as of old, to be the unchanging substance of the Office, but reflects perpetually changeful lights and colours, according to the tone of its surroundings.

One of the first points that strikes us in begin-

ning to use the Breviary, is the division of the Psalms, the 9th and 10th being treated as one; the 114th and 115th, as one also; while the 116th and 147th are each divided into two. This was the arrangement of the Septuagint, followed by the Western Church, prior to the Reformation; but the compilers of our Common Prayer Book adopted the ancient Jewish divisions. It would, however, be more inconvenient than useful to alter the fixed Psalms in the Breviary to our own more literally correct use.

“ Because the praise of the lips and heart suffice not, except action follow, (for faith without works profiteth nothing, but is dead.) therefore, after the hymn, follow Psalms, which denote good works. Whence David: *I will sing praises unto Thee upon a ten-stringed lute.* On such an instrument, because, on a spiritual psaltery, vivified by faith, we must sing Psalms to God, fulfilling the ten commandments of the Law.

The Psalms are said alternately, to signify how saints exhort each other to good works. We say the Psalms standing, to shew, that standing in good works we conquer. While the children of Israel were fighting with Amalek, they prevailed so long as Moses lifted up his hands; but when he let them down, they were overcome. Therefore, rising, we signify the devotion of our minds by the posture of our bodies,—we shew the affection of our minds,

*i.e.*, our being prepared, whether for the demands of the body, or for the exercise of labour. Moreover, standing, we pray, signifying thereby the joy that shall be hereafter. *Our feet shall stand in thy gates, O Jerusalem.*

“On Sundays and festivals, we say three Nocturns, and represent therein the three epochs, viz., the time before the Law, the time under the Law, and the time of Grace: of which each hath three distinctions. The time before the Law is thus divided: (1) from Adam to Noah; (2) from Noah to Abraham; (3) from Abraham to Moses. In the first Nocturn (of Sunday) are said twelve Psalms, and three Antiphons. The LORD glorified Sunday by His Resurrection. Therefore the voice of Sunday calls to our minds the Resurrection of the LORD, and also that of all the faithful, who have been from the beginning, and will be till the end of the world; because in the Resurrection of the LORD the resurrection of all the elect is signified. The first Nocturn commemorates the time before the Law; its twelve Psalms refer to the resurrection of all the saints of that time, especially of the twelve patriarchs, by whom God’s people were formed into twelve tribes. The quadruple number of the Psalms signifies the four cardinal virtues, namely, prudence, justice, fortitude, and temperance: virtues which we believe the holy patriarchs to have possessed beyond all others in their time; three

Antiphons signify faith, or delight in the Holy Trinity. Four Psalms are said under one *Gloria*, because the four virtues aforesaid are inseparable, and who hath one hath all. And note, that in the first division of time, before the Law, there watched Abel, Enos, Enoch and Lamech, as we see in the first four Psalms; Ps. 1, *Beatus vir*, sings Abel, who, like a tree planted by the waterside, brought forth his fruit in due season, till he was slain for maintaining righteousness. Ps. 2, *Quam fremuerunt*, sings Enos, who served the LORD with fear, when he called upon the Name of the LORD. Ps. 3, *Domine, quid multiplicati sunt*, sings Enoch, whom the LORD lifted up, when He translated him to Paradise. Ps. 6, *Domine ne in furore*, sings Lamech, whom the LORD heard when He gave him that son, who saved the human race in the ark. Here two Psalms are omitted, Pss. 4 and 5, *Cum invocarem* and *Verba mea* : the first is always said at Compline, the second on Monday in Lauds.

“In the second division of the first time, there watched Noah, Shem, Eber, and Terah. Ps. 7, *Domine, Deus meus*, sings Noah, whom the LORD found righteous in his generation, and therefore saved from the destroying waters. Ps. 8, *Domine, Dominus noster*, sings Shem, whom the LORD crowned with glory and worship, when He made him higher than his brethren by his father's blessing. Pss. 9-10, *Confitebor tibi*, sings Eber, who

spoke of the marvellous works of the LORD, when He destroyed the city of the giants. Ps. 11, *In Domino confido*, sings Terah, who put his trust in the LORD when dwelling in a city of the Chaldees, whose portion was fire and brimstone.

“ In the third division of the first time watched Abraham, Isaac, Jacob, and Joseph, as the following Psalms declare. Ps. 12, *Salvum me fac*, sings Abraham, whom the LORD helped when there was not one godly man left, because idolatry was maintained. Ps. 13, *Usque quo*, sings Isaac, whose sacrifice the LORD considered. Ps. 14, *Dixit insipiens*, sings Jacob, who put his trust in the LORD, whence it is there said, *Jacob shall rejoice, and Israel shall be glad*. Ps. 13, *Domine quid habitabit*, sings Joseph, who was uncorrupt, when he refused adultery.

“ But the second Nocturn, or the three Psalms, which are now said with three Antiphons, and three *Glorias*, commemorate the resurrection of those who lived under the Mosaic law. And although there were then many saints, yet there were three orders, namely, the Lawgiver with his imitators, the Psalmist with his, and the Prophets. . . . For these orders we say three Psalms ; and because they served the Trinity with spiritual love, therefore at each we say *Gloria*, etc. with an Antiphon. The reason why all the Psalms of the first Nocturn are sometimes said under one

Antiphon, and all those of the second under three, is that though to them who were under the law of nature very little truth was revealed, yet to those under the law of Moses more was made known; and therefore greater is their exultation, which is signified by the triplication of the Antiphon. In the first division of the time of the Law, watched Priests, as Aaron, by their teaching, which the Psalmist expresses, Psalm 16, *Conserve me*; the LORD was the portion of their inheritance, and of their cup. In the second, Judges, as Gideon, by their judging: which the Psalmist expresses, Psalm 17, *Exaudi Domine justitiam meam*: whose sentence came forth from the Presence of the most High. In the third, Kings, as Solomon, by guarding the people: of whom the Psalmist speaks in Psalm 18, *Diligam te*, whom the LORD made head of the heathen.

“In the third Nocturn we say three Psalms, signifying the resurrection of all those who have lived, do live, (and will live) in the time of grace, under the New Covenant\*. . . And because in this time was given the greatest revelation of grace and fullness of truth, therefore these Psalms are frequently sung with the Antiphon *Alleluia*, to signify great joy. This is also the reason why lessons from the New Testament are read in the third Nocturn, and

\* “Or,” continues Durandus, “the dwellers in the three parts of the world, Europe, Asia, and Africa”!



*Te Deum* is likewise then said. In the first division of the time of grace, watched the Apostles, as is expressed by the Psalmist, Psalm 19, *Cæli enarrant*, because their sound is gone out into all lands. In the second, Martyrs, as the Psalmist declares, Psalm 20, *Exaudiat te*, because the LORD defended them in the day of trouble. In the third, Confessors, of whom the Psalmist speaks, Psalm 21, *Domine, in virtute*, because they were not denied the request of their lips. . . . .

“On ferial days we say twelve Psalms, to shew that we ought to serve GOD in the twelve hours of the night, intending one Psalm for each hour because we cannot attend on the service of GOD without intermission. . . . . The Psalms are said in pairs, to shew that without charity, which must consist between at least two, our praises or our works avail nothing. In some Churches *Gloria*, etc., is interposed between the two Psalms, to signify that CHRIST is the Mediator between GOD and man. In others, two are said under one *Gloria*, to signify that our praises are then accepted by GOD, when we abide in charity . . . . Six Antiphons are said, either for the reason already given, or on account of the six works of mercy, which if we observe, we shall, from the darkness of this night, or death, attain to the true light, and eternal life. And the three lessons which are then said, signify the doctrine of the Elect of

the three periods, and the three responses which interpolate them, denote that the things taught by the Elect in the three periods, and done by us in three ages, are referred by us to the Divine Trinity, Which we glorify in faith, hope, and love.”  
—Durandus.

### 5.—*Antiphons.*

The word *Antiphon* signifies counter or responsive sound, and may therefore be applied to the verses of Psalms sung by alternate choirs, or to the responsories at the Hours: but is generally understood of the verse introduced before and after each Psalm.

Amalarius speaks of it thus: “The Antiphon is begun by one person of one choir, and to its tone the Psalm is sung by the two choirs; and then the Antiphon is sung itself by the two choirs together.”

The leader of the singing, who gave the tone to the rest, was called the Precentor: he who sang next after, repeating his chant, was called Succentor. In the Sarum and French use this office was filled by Rulers of the Choir on high days, and by the Hebdomadary on ordinary days. Concerning the singers, more will be said under the head of Vespers. It was sometimes the practice to repeat the Antiphon after every verse of the Psalm. The method in which the 95th Psalm

is said with the Invitatory is the only existing relic of this custom in the West. In the Roman use the Antiphons are doubled, (*i.e.*, rehearsed entire both before and after the Psalms at Vespers and Lauds and the Gospel Canticles,) on the Greater Feasts; which are therefore styled *Doubles*. In the Sarum rite, Antiphons to the Psalms were never doubled; and those to the Gospel Canticles, only on Principal and Greater Double Feasts.

The Antiphons were always sung, not merely recited. It is said that in the English use, the organ did not accompany the first words of the Antiphon, sung before the Psalm: though some wind instrument may have been used, to ensure tone and time. But when sung entire after the Psalm, it had organ accompaniment.

“We seem to have the earliest and simplest form of the Antiphon, in the repetition at the end of each Psalm of some verse or other of that Psalm itself. Grancolas, indeed, considers the Western Antiphon to have originated with short prayers said by the Egyptian monks after each Psalm. And it is not improbable that this usage may have influenced the form of the more fully constructed Antiphons, taken from other parts of Scripture than the Psalms, or composed on purpose, and often taking the form of a short hymn. But in its proper nature, the Antiphon would seem to be some part of the Psalm itself,

so selected as to express, as far as may be, the leading character, or some salient feature of it.

“ The Western Church has, however, developed with great beauty and power the simple Antiphon idea of the East. Following this hint, she has devised a vast variety of Antiphons, according to the season or day; by means of which the key-note of the season, etc., was sounded, or intended to be so, at intervals during the Psalmody. This was unquestionably a powerful instrument for imparting distinctness of expression to the Psalms. It reminded the worshipper, from time to time, what colour his devotions might fitly derive from the associations of particular seasons; it taught him what kind of instruction to be then more especially on the watch for in the Psalms.”—Freeman.

The Antiphon, then, in its later stage, is not always chosen from the current Psalm, nor necessarily from Scripture at all. The compilers of the Sarum book chose freely elsewhere. Those, for instance, on the Octave of Epiphany, are drawn from S. Cyril of Alexandria; some of those on the Conversion of S. Paul, from a sermon of S. Bernard's on that Festival: and in the Offices of Saints, the Antiphons, as well as the *RyRy.*, are often taken from the acts of their martyrdoms. Here, however, we notice one curious point of the Sarum Breviary. For, though by far the greater proportion of its Antiphons are very

beautiful and noble, in some the old English love of the grotesque and of doggerel rhyme is apparent. The charms of alliteration seem to have been irresistible. Take, for example, these: for the Feast of S. Chad, at Lauds:

“Claustri clausus carcere cedda monachatur:

ut divinis libere vacans his utatur.

Cujus fama claruit quod pontificatur,

lucerna quæ latuit, ne plus abscondatur.

Pastor pavit populum pabulo doctrine,

reddens receptaculum regule divine.”

But fortunately such lines as these mostly occur in Offices which are not now needed for practical use.

“The Antiphon refers to the following Psalm, as the Responsory refers to the preceding Lesson. It is begun before the Psalm, signifying action; and this sets forth the bond of charity, or mutual love, without which labour avails not, and whereby labour hath its merit. Rightly therefore, according to its melody, is formed the tone of the Psalms; because love shapes our works. So the Psalm is intoned according to the melody of the Antiphon, and the hand works according to that which the spark of love hath excited. Moreover, the Psalms are intermingled with the Antiphons, because *faith worketh by love*. And the Antiphon is said imperfectly before, and perfectly after, the Psalm, because charity, in the way, is imperfect: here it is begun; but in our Country it is perfected by good works,

which flow from love. According to that of Isaiah, *The LORD, Whose fire is in Sion, and His furnace in Jerusalem.* Yet in the greater of our Feasts, the Antiphon is said entire before the Psalm also, to wit, that in those times we should shew ourselves more perfect in good works. It is begun by one of one choir, and ended by many of both choirs, first, because love begins from One, that is CHRIST, and is consummated in His members, through Himself; as He saith in S. John's Gospel: *A new commandment I give unto you, that ye love one another; God first loved us, and therefore we must correspond in common to His love.* Moreover, the Antiphons after the Psalms are sung by all in common, because from common love arises joy. The song is of two choirs alternately, to signify mutual love; or charity, which cannot exist among fewer than two. Thus the Antiphon joins the two choirs, as love joins two brothers by good works. Isidore saith, that the Greek word *antiphonos* signifies a reciprocal voice, because two choirs answering each other, alternate the song of the melody, as the two Seraphim and the two Testaments call one to another. Wherefore clerks, singing Antiphons, turn not towards the Altar, but towards each other: which manner of singing was introduced by the Greeks, and is from them derived.

“Furthermore, in certain churches joy is ex-

pressed by *neuma* \* at the end of the Antiphon ; for, *Blessed are the people that can rejoice in Thee.* For *neuma* signifies ineffable joy, or the exultation of mind which Heaven knows. Therefore on days of fasting and affliction, it is not to be used ; as, in time of mourning, the harp is laid aside ; and it is made on one, and that the last, letter of the Antiphon, to mark that the praise of God is ineffable, and incomprehensible. Ineffable joy is signified by *neuma*, because it is foretasted here, but cannot be fully expressed, nor left entirely unexpressed. Neumatizing, therefore, more expressly than words, saith what are the joys of Heaven, where words cease, and men know all.”—Durandus.

“ What is it to sing with jubilation ? To be unable to understand, to express in words, what is being sung in the heart. For singers, either in the harvest, or in the vineyard, or in any other busy work, after they have begun in the words of their hymns to exult and rejoice, being, as it were, filled with so great joy that they cannot express it in words, then proceed to sounds of jubilation. Thus jubilee is a sound signifying that the heart laboureth with that which it cannot utter. And whom be- seemeth that jubilation but the ineffable God ? For He is ineffable Whom thou canst not speak ;

\* This refers to the practice of lengthening out the last syllable, and singing twenty, thirty, or more notes upon it : which was called *neuma*.

and if thou canst not speak Him, and oughtest not to keep Him silent, what remaineth to thee but jubilation; that the heart may rejoice without words, and the boundless extent of joy may have no limits of syllables? ‘Sing skilfully unto Him with jubilation.’”—*S. Augustine on Ps. xxxiii.*

6.—*The Versicles, etc., preceding the Lessons.*

After the Psalms, according to the later practice, follow a versicle and response, the LORD’S Prayer, prayer for blessing, Benediction and Absolution.

None of these were anciently in use. Amalarius says, that in his time it was not customary at Rome even to say *Pater* after the nocturnal Psalms, as was done in France. The Offices for the Dead, and for the three days before Easter, which retain more of the ancient form than any others, have only a versicle and response, and *Pater*.

A Versicle is a short prayer addressed to God, and derives its name from *versus* - turned, because it was to be said turning towards the Altar. It is sung by one person alone, and the whole choir joins in the response.

The LORD’S Prayer was said, as forming the conclusion of the Office: and the Absolution likewise was a concluding prayer. For *Absolution* in this place means conclusion, and has nothing at all to do with remission of sins. *Absolutio* means accomplishment, as well as loosing, or acquittal.



But this Absolution finds no place in the Sarum rite. The Benediction was only the blessing at the end of the Office; like *Bless we the LORD*, etc., at the close of other hours.

Here then the ancient Nocturn Office ended, as we learn from Cassian, and from the rules of all primitive Orders. Lessons were subsequently added.

“There has been much doubt as to the origin of the words: *ſube domine benedicere*, and also as to their meaning. Grancolas takes it to mean a request that his superior would bless him. It is variously rendered: *Pray, Sir, a blessing*: or *Sir, pray for a blessing*. Its origin, however, appears to be Eastern. The question is, whether it is addressed by the reader to God, or to the priest. In the Roman use, it is said in the former sense, in private recitation of the service; in the latter, in public. The English use apparently knew of no such distinction;—it was taken, as the passage in the Greek Office seems to prove it ought, for a request to the priest that he would desire a blessing. The *ſube* is only a recognition, in a somewhat strong form, of the priestly *power* or commission to invoke a blessing. The formula is best rendered, ‘Sir, desire God to bless us.’ But it is singular that in the East the priest acceded to the request by blessing God; in the West, by blessing himself and the congregation. This is somewhat characteristic;

for it is much more usual in the Eastern forms than in the Western, for man to lose himself in the thought of God, and in the pure joy of jubilant praise.”\*—Freeman.

“Versicles are said, that if perchance our minds have wandered during the work of the Psalms, they may, on hearing the versicle, be turned towards the east, *i.e.*, to CHRIST, Who is our East : according to the signification of the word *verse*, which is derived from *reversio*, a word signifying to turn : and, therefore, while ye say the versicle, that is to say, a little turning, ye turn to the east, or to the Altar, (for ye turn you from psalmody to reading and hearing,) in token that all is intended to the worship of God, and also to ask forgiveness of Him if ye have offended Him by any negligence in your Psalms, or for to ask help that ye may read here your legend to His pleasure.”—*Myrroure*.

“Rightly, therefore, we say with a loud voice the versicle, which signifieth the fruit of good works : to excite the slothful who are torpid in praising God, and understanding things divine, that they may turn again to their hearts, that is, that hearing

\* S. Peter Damiani wrote a little book in answer to some scrupulous hermits, who doubted whether to use this phrase and some other analogous expressions, when saying Office entirely alone. He rules that solitary Office is to be said as in common ; for he who recites it, does so in the name of the whole Church : otherwise all expressions of the plural number must be altered whenever they occur : as in, *O come let us worship*, etc. A Christian cannot pray alone : he speaks for and with all his brethren.

the verse, they may call back all thoughts which have wandered abroad to gaze on temporal things. . . . .

“ But it is asked why the versicles of the Nocturns are said before the lessons, and in the other hours, after the chapter ? I answer that, by reason of the length and magnitude of the nocturnal lessons, we are wont to sit. Lest, therefore, by long sitting, we forget the doctrine of the LORD, which is signified by the lessons, therefore the preceding versicle incites us to the hearing of the lessons ; but in the other hours, because the lessons are neither so many, nor so long, it is not necessary to sit down, nor to preface them with versicles. They are said in the other hours after the lessons, to signify that, in the intervals of the hours, the LORD’S doctrine is not to be neglected. And the versicles are often sung by children, to show that service offered in innocence is pleasing to GOD. . . . .

“ After the verse before the lessons, in which we receive doctrine, is said the LORD’S Prayer. First, to signify that he who lacketh wisdom and understanding of doctrine, is to ask it of GOD, Who, according to blessed James, *giveth to all men liberally and upbraideth not*. Also to repel thereby the temptations of the devil. For he, hearing us read lessons, wherein the victories of the Saints over himself are set forth, seeks to attack us more keenly, wherefore we protect ourselves by that Prayer.”

“Lessons are preceded by prayer, because we ought to pray the LORD of the harvest that He would send forth labourers into His harvest, and that He may open our hearts to His law and commandments; lest the seed of God’s word which we are about to hear, be devoured of birds, or choked of thorns, or hindered of taking root by reason of the hardness of our hearts.”—Durandus.

“Then cometh the reader, and asketh leave of God Almighty, and help of your prayer, that she may read to our LORD’s worship, and sayeth *ſube domine benedicere*, ‘LORD, bid me say well.’ As if she said, ‘LORD, give me leave, and bid me say or read, for else I dare not presume to open my mouth to these holy words; and give me strength and grace to read and say well, and so well that Thou be pleased and the hearers edified, and my soul unhurt.’ And though these words be said thus principally to God, yet they are said also to her that giveth the blessing, which therein occupieth God’s stead. For by blessing is understood giving of leave, wherefore she sayeth *ſube domine benedicere*, that is, ‘LORD, bid her bless.’ And this is done to shew that none ought in holy Church to read and speak and preach openly the Word of God, but if he be specially licensed thereto.”—*Myrroure*.

7.—*Lessons.*

The Synagogue practice of reading and expounding the Scriptures every Sabbath Day, was adopted from the very earliest times in the Christian Church. In the Liturgy, *i.e.*, the celebration of the Holy Eucharist, the holy books were read and expounded; but nothing of the kind took place in the night or day Offices. In the Eastern Church, at the present day, Lessons are read only on Sundays, Festivals, and Vigils; the Synagogue pattern being thus, in its measure, followed. But the Western system of Lessons seems to have been drawn from the Eastern use of odes (also called lections by some monks of S. Basil, in Italy). These were sung in three groups, each containing three odes; except during the time between Septuagesima and Easter, when one group of three, only, was used: and they answer to the responsories sung after each of the Western Lessons. The Council of Laodicæa (circ. 360), enjoins that reading be alternated with singing. Although little trace of the practice is found in Eastern antiquity, yet the Church of Lyons, which derived its ritual from Ephesus, in the exarchate of which Laodicæa was situated, had, at least as early as 499, a scheme of Lessons in accordance with that Canon; and the Roman and English use may have, at least partly, resulted

from combining the Lyonnese model with the Eastern ode scheme.

When Lessons were first introduced into the Roman Office, Scripture alone was read, as is still the practice on ordinary ferias. But when the number of nocturns was increased, homilies were read for the sake of variety. The Lessons of the second nocturn are intended as an explanation, by one or other of the Fathers of the Church, of the Scripture Lessons read in the first nocturn; while the Lessons of the third nocturn expound the Gospel for the day, which is to be read at the following Mass, and of which the first verse only, for brevity's sake, is read at the beginning of the third nocturn Lessons. This threefold manner of Lessons is only observed on Sundays and Festivals. According to old usage, Scripture alone is used on ferial days, except when they have proper Gospels, as in Lent, etc. On such occasions, the homily of the Gospel is read. Originally, the length of the lessons was not fixed, but was left optional. This accounts for their having been in early times so long as to involve the possibility of drowsiness, and for their having been cut down to such very small proportions as we find in most books of the late pre-reformation type.

The Sarum lectionary was similar to the Roman, as to the sequence of books: beginning Advent with Isaiah, reading S. Paul after Epiphany, Genesis at

Septuagesima, Exodus in Lent, Jeremiah in Passion-tide, Samuel and Kings after Pentecost; and then proceeding to the books of Solomon, some parts of the Apocrypha, and the Prophets, exclusive of Isaiah and Jeremiah. But two sets of Lessons only were set down for the ferial office in any one week; because the great number of Saints' days then observed rendered a larger supply needless. And on festivals, all nine lessons, or the six first, were wont to consist of a homily on the occasion, or of the legend of the Saint commemorated: sometimes very lovely, but sometimes also exceedingly apocryphal. It ought to be remembered, however, that the selection of homilies in the Sarum book is in no wise to be despised. Some of them are wonderfully beautiful; full of life and unction.

“The first three lessons on Sundays were read (in England) by boys of the lowest form on each side alternately: the two next by deacons or sub-deacons on alternate sides; the sixth by some clerk of the higher form: the last three, by higher dignitaries, ending with the highest on the choir side. The reader stood facing the choir: on Festivals and Sundays of the first class, he read in the pulpit, but on other days from the reading desk in the choir, or, for convenience' sake, from the west end of the choir. The reader bowed to the Altar and to the choir, and then turned to the officiating priest, and asked his blessing.”—Chambers.

At the close of each lesson (or rather, originally, to give notice that enough had been read, the Officiant said, "But Thou;" and the reader continued, "O LORD, have mercy upon us." If, however, the lesson was from one of the prophets, the officiant said, "Thus saith the LORD;" and the reader answered, "Turn ye unto Me, and be ye saved."

"Thanks be to God," was then responded by the choir; but in England, this was not said aloud at Matins.

"Some say that Scripture Lessons were not introduced till the time of S. Gregory; and those on the passions of the Saints were not generally read till that of Pope Adrian I. The histories of the Saints, as now read in the Roman Breviary, were recognized and approved by Baronius and Bellarmine, at the command of Clement VIII.

"Lections are said at every hour of night and day. And they are called lections, because they are not sung, but read. The lections of Nocturns are our instruction, because by them we are taught to offer our works to God. But the reader, approaching the book, ascendeth a step, because the teacher ought to surpass the crowd in perfection of life."—Durandus.

### 8.—*Responsories.*

Responsories are prayers used after the Lessons, as it were responsively: having some reference to



that which has been read : sad answering to sad, joyful to joyful. The Responsories were called Histories in the Sarum use, and often are in fact an epitome of the history read in the Lessons.

Allusion has already been made to the rich veil of Scripture imagery which the compilers of the late Gallican Breviaries cast over the subject of the office, adorning it, yet half hiding it from the unskilled eye. The earlier writers, wisely considerate, took some great fact or doctrine connected with the day, and, with a noble unity and sequence of idea, pressed it home again and again to the understanding of all—or at least, of all to whom the Latin language was intelligible, (and those who understood it not, were in those days taught by the eye).

S. Benedict introduced *Gloria Patri* into the last *Ry.* of each Nocturn, and this practice was afterwards adopted elsewhere. The present Roman Breviary cuts off the *Ry.* after the ninth lesson, substituting *Te Deum*. This was wont to be sung after the ninth *Ry.* and is so set down in the Sarum book. Much cutting down and polishing have left on the Roman book their usual result ; it is beautiful, but cold and hard ; and has lost much energy and vividness.

The Responsories were always intended to be sung, and the music for them is very elaborate.

“ The lection being finished, the reader saith,

*But Thou, O LORD, have mercy upon us*, which is not of the lection, nor doth it continue it; but he, directing his speech to GOD, excuseth himself, as if he said, ‘LORD, I have sinned peradventure in my reading, desiring the praise or favour of men, and perchance the hearers have likewise sinned by entertaining vain thoughts, or averting their minds from the Lesson: but Thou, O LORD, have mercy upon us.’ Where all respond, *Thanks be to God*—this refers to the Lesson; not to, *But Thou, O LORD*, etc. This is the voice of the Church rendering thanks to GOD, as if she said: GOD hath given us the words of salvation, which are the food of the soul, and for that blessing we humbly pay our thanks to GOD.”—*Myrroure*.

“In the day hours is not said, *Thou, O LORD*, etc., as in the night hours, because the priest ought to be perfect, and one who yieldeth not easily to the suggestions of the devil; and because in a short lection and among his familiars, he can hardly be caught by the wind of human favour. But yet the response is then given, *Thanks be to God*, for the same reason as at Matins. . . . .

“The Responsory is added after the Lessons; by the Responsory is signified the good works, and doctrine is signified by the Lessons; therefore the Responses are subjoined to the Lessons, because by good works we must respond to doctrine, that we may not be cast into outer dark-

ness with the slothful servant who hid his lord's money.

“The Responses of Nocturns are, as it were, spiritual songs; for those things are called songs which are sung; and they are spiritual because they proceed from the jubilation of the spiritual mind. But they are sung, that in the recitation of the Lessons our minds may be lifted up to the heavenly Country, and therefore *Gloria* is inserted. The Responsory is begun by one, to be joined in by others, whereby we understand the mutual exhortation of brethren to serve God. The Response is repeated imperfectly after the verse, to signify that those who cannot attain to the mountain, that is, to the state of perfection, may yet be saved in Zoar, that is, in another way, and in a state of imperfection. It is also repeated imperfectly, to signify that what we do while living in this world is imperfect; . . . . but on Festivals it is again repeated perfectly, to signify the joy and perfection of the Saints.”—Durandus.

“Three things are needful to the common health of man. The first is, that the understanding be lightened with knowledge of truth to know what is good and what is evil. And, for this knowledge is had by reading and hearing of wholesome doctrine, therefore it is understood by the Lessons. The second is, good use of the free will, that the will assent to that that is known good, and hate that that is

known evil. And for the will answereth thus to the knowledge, therefore it is to be understood by the Response, that is as much as to say as answer: for it answereth in sentence to the Lesson as it is before said. The third is work, so that the thing that the understanding knoweth good, and that the will, ruled by grace, loveth, be done in deed. And this is understood by the verse, that is as much as to say as a turning, for the knowledge and will ought thus to be turned into deed. And after the verse a part of the Response is sung again. For as a good will causeth good deeds, so good deeds help to steady and to strengthen the good will.

“The Lessons are heard and the Responses are sung sitting, for knowledge of truth and right ruling of the will may not be but in a restful soul. But the verse is sung standing, for good deeds may not be done without labour.

“The Response is sung of all, for every man may have a good will, that is understood by the Response. But the verse is sung but of few, for all folk may not fulfil their good wills in deed, that is understood by the verse, so much as the holy Apostle Saint Paul said that he might not do the good that he would. The Lesson is read of one and heard of all, in token that each congregation ought to live under one governour that shall teach them and rule them after God's law. For each man, namely religious, ought not to do after his

own wit or knowledge, but after the obedience and teaching of Holy Church."—*Myrroure*.

9.—*Te Deum*.

This canticle closes the Sunday and Festival Matin Office, except in Lent, when (as well as on Sundays in Advent) it is replaced in the Roman use by a ninth responsory. The Sarum use, which always keeps its ninth response when three Nocturns are said, omits *Te Deum* on all days in Advent as well as in Lent. Its authorship or origin has never yet been settled; its germ, however, may be found in a very ancient Eastern hymn, and, indeed, in a part of the Song of the Three Children. (vv. 29-33, 66). Some of the verses are extracted from S. Cyprian on Mortality, where he dwells on the subject of eternal life—"The glorious choir of the Apostles," etc., etc. It was called by some the Dominical hymn, on account of its being reserved for Sundays.

The English Prayer Book retains the Sarum orthography, *Cherubin* and *Seraphin*, instead of adopting the more usual ending. This is according to the Aramaic, the dialect of Syriac spoken by our LORD Himself; the termination in *im*, is according to the original Hebrew.—Leslie.

The Sacerdotal verse, which has now been removed from the Roman book, but was always retained in the Sarum, was said after the *Te Deum*,

or the last responsory; and was thus called, in order to be distinguished from the other versicles which were sung by boys, or younger clerics, whereas this was said by the Priest officiating.

“The nocturns being ended, the bells are rung, and *Te Deum* is sung with a loud voice, to shew how openly and gloriously the Church praises God in the time of grace, and to signify that if by good works we correspond well to holy teaching, we shall attain to the heavenly praises together with the Angels.”—Durandus.

## II.—LAUDS.

LAUDS were anciently said at daybreak, and were therefore called *laudes matutinæ*, morning Lauds. Some space of time therefore intervened between the close of Matins and the beginning of this service; but they are now almost always said consecutively. The Office takes its name from the three psalms, (counted as one,) which form an invariable part of it.

“Lauds is so called, as being an Office of praise to Him Who hath brought us out of darkness into His marvellous light. We sing Lauds in the morning, and Vespers in the evening, as offering frequent sacrifice to the LORD. And morning and evening sacrifice was offered under the Law; yet the Jews say that the evening sacrifice was worthier and fatter than the morning. Now by the Office

of Lauds we understand the Law, and by Vespers the Passion of the SAVIOUR, Who, at the eventide of the world, that is, in the sixth age, offered Himself to GOD the FATHER for us. And as those two sacrifices were each like unto each, so are Lauds and Vespers. For in both, the Psalms are divided by five *Glorias*; in both, hymn, lesson, and versicle follow according to the same order: in this is sung the Song of Zacharias, in that, the Song of Mary. Nevertheless, the Vesper Office is the worthier of the two, by reason of the worthier thing which it signifies; therefore, on the greater Festivals, Vespers are sung more solemnly than Lauds, and the Responsory is inserted."—Durandus.

### I.—*Psalms and Canticles.*

The number of Psalms recited at this Office is differently calculated, but, counting the Gospel Canticle as one, we have six, the Eastern number. They are more usually, however, counted as five, and that Canticle is not commonly enumerated with them.

Durandus is exceedingly full in his comments on this Office, and it may, perhaps, be better to quote him too largely than too scantily; because those who daily recite the same words, will gladly take them, now in one sense, now in another, so as to avoid the coldness of routine.

“ Five Psalms are said at Lauds, to signify reparation for the five senses, and for five conditions in the Church. The first Psalm at Sunday Lauds is Ps. 93, *Dominus regnavit*, wherein God is praised, Who made the round world fast, that is to say, in faith, and by the Resurrection ; therefore this Psalm belongs to the kingdom of CHRIST. The second is Ps. 100, *Jubilate*, which belongs to Confessors, whence it is there said, *Go ye into His gates with confession*,” (Vulgate : *confessio* signifying both the confession of sin, and the act of praise,) “ and it rightly begins with joyfulness, because confession is greatly pleasing to God. The third is Ps. 63. *Deus, Deus meus* ; which signifies the state of Martyrs who thirst for the LORD, whence it is there said, *My soul thirsteth* ; and because all our thirst and intent ought to be in and for the Trinity, therefore follows Ps. 67, *Deus misereatur*, wherein the whole Trinity is mentioned, for it is said : GOD, *even our GOD*, shall give us His blessing ; GOD shall bless us : GOD being named thrice, as being FATHER, SON, and HOLY GHOST. The fourth is the Song of the Three Children, *Benedicite*, signifying the time of Antichrist, and at the end of that Psalm we do not say *Gloria*, because the last verse of the Canticle is identical with that ascription of praise. The fifth is Ps. 148, *Laudate Dominum*, in which the time is signified, when, after the death of Antichrist, the Jews will be con-



verted. . . . It might be said that eight Psalms are recited at Lauds ; for that Office mystically represents the state of the Church from the beginning of Apostolical stability, till the perfection of the elect : under which state are to be found the eight orders of the Church, or elect in the Church saved by baptism ; as in the ark of Noah, eight souls, signifying these, were saved thereby. For by the flood is denoted Baptism, and by the ark, the Church. The first order was the primitive Church, having its conversation amongst the Jews, which was formed and edified by the preaching of CHRIST, as is shewn in the first Psalm, *Dominus regnavit*, and in the first verse, where the SAVIOUR'S kingdom and power are set forth. The second verse deals with the foundation of the Church, which then began to be set on that foundation, which is CHRIST. . . . .

“The second order was the primitive Church entering among the Gentiles by the preaching of the LORD and His Apostles, and summoning all the earth to praise the LORD ; as is shewn by the second Psalm, *Jubilate Deo omnis terra*. The third order was that of the believing Gentiles, and the third Psalm, *Deus, Deus meus*, sets forth their praise and goodwill for the Apostles' call. The fourth will be the returning Jewish people converted by Enoch and Elias, and the fourth Psalm, *Deus misereatur*, shews them, after their return, praying

GOD for His mercy, and then they will rejoice to know the way of the LORD, which they perceive to exist among the Gentiles. The fifth will be those that live in the future times of Antichrist; (of whom Nebuchadnezzar was a type;) but although he shall trouble the Saints of both peoples, yet they will not cease praising GOD, like the three children in the fire; and therefore *Benedicite* rightly follows; and on account of the tribulation, the Antiphon has no *Alleluia*, and it is said without *Gloria*. This same hymn also has three divisions: in the first, supernal creatures are invited to praise GOD: those in the heaven and the air. In the second are invited to His praise, creatures on earth, and those that move in the waters. In the third are invited all spirits and souls; that we may praise GOD with all creatures; because, as the three children escaped Nebuchadnezzar, and the fiery furnace, so we, the devil, and the fire of hell.\*

\* This idea has been worked out very elaborately in a Sermon by the Rev. O. S. Prescott. The following is a brief analysis:—

The hymn consists of four parts:

1st division contains 5 verses: subdivided into 1 verse and a series of 4 verses.

2nd            ,,           12    ,,    a series of 4 triplets of verses.

3rd            ,,           9     ,,    a series of 3 triplets.

4th            ,,           6     ,,    a series of 2 triplets.

The first part contains the 1 of unity, and the 4 of fundamental completeness.

The 1st verse, a general invitatory.

“And this hymn well befits Sundays and festivals : because on the first day God created all things, and by His Resurrection He afterwards renewed them. And therefore the same Lauds are said on

The 4 verses following invoke *all heavenly powers* : 4 primary orders of spiritual intelligence.

(Waters above the heavens=living spirits of glory. 4=foundation.)

The second part contains 12 verses: the heavens have 12 signs, Church has 12 foundations: material heaven—shadow of Church.

A series of 4 triplets, each complete=invocation of material heavens.

1. Sun and moon: stars of heaven: showers and dew.

2. Winds: fire and heat: seasons.

3. Dews and frost: frost and cold: ice and snow.

4. Nights and days: light and darkness: lightnings and clouds.

The 3rd part comprises 9 verses: including all things of earth: 9, a number of judgment: and the earth is to be judged.

A series of 3 triplets: things beneath the firmament.

1. Earth: mountains and hills: green things.

2. Wells: seas and floods: all that move in waters.

3. Fowls of the air: beasts and cattle: children of men.

The 4th part contains 6 verses: 6—temporary completeness: 2 triplets: Church militant and expectant.

1. Israel: priests of the LORD: servants of the LORD=Church militant.

2. Spirits and souls of the righteous=Saints, holy and humble: innocent and penitent, faithful departed.

3. Ananias, Azarias, and Misael=those in whom God hath specially glorified His Name, and who have glorified Him in the fire.

In the hymn, 50 objects or classes invoked: 50—release, jubilee, beatitude.

It has 32 verses: 8 of salvation  $\times$  4 of completeness=heavenly and earthly completeness and bliss.

Every part but the first, which tells of heaven, and may not be divided, subdivided into series of 3: 3—the Triune God, in Whose honour the hymn is sung.

Sundays and Saints' days, and in Easter-tide, because they represent the joy of CHRIST's Resurrection, and of our own. The sixth, seventh, and eighth will be those who are to be converted and brought together out of all parts of the world, and, after the persecution of Antichrist, and his death, will enjoy greater peace than the Church hath now, till the Day of Judgment : in which time of quietness the praise of God, as contained in the three last Psalms at Lauds, will be sung by the three orders of the righteous, namely, the married, the continent, and the virgins, (which are typified by Job, Noah, and Daniel,) and by all Saints in general . . . . .

“ It is asked why these three Psalms are said under one Antiphon and one *Gloria* ? Because the firstfruits of the elect, gathered out of all the world, will be together without any interval, and will give glory together. Also these three Psalms celebrate the triumph over the world, the flesh, and the devil ; and because one is not to be had without the other, therefore they are duly joined together. It is also asked why the two Psalms, *Deus, Deus meus*, and *Deus misereatur*, are joined in like manner ? First, because Psalm 63 signifies thirst for God, and in Psalm 67 the Trinity is pointed out. This is so done, therefore, to signify continual thirst and desire for God. Secondly, to signify that before the persecution of Antichrist the people of the believing Gentiles, who are signified by Psalm

63 and the Jewish people, signified by Psalm 67 shall be one in faith, and after they are joined together shall come the tribulation of Antichrist. Thirdly, because the first of these Psalms signifies the love of God, wherefore it is said therein: *My soul thirsteth for Thee*. But the second, the love of our neighbour, whereas it is said: *That Thy saving health may be known among all nations*. And these two graces are so joined together, that one cannot consist without the other in Christian profession. Moreover, at the end of the sixty-third Psalm is not said *Gloria*, because it deals with the misery of human kind, where it saith *My soul thirsteth . . .*. But to the following Psalm is joined *Gloria*, because it treats of the mercy of God, whereby human-kind receives good things, and is delivered from evil. The aforesaid two Psalms, and three last, Ps. 148, etc., are never changed, to signify that Christians ought never to be without faith in, and desire for, the Trinity, which is expressed by the two united Psalms, and without praise to God, which is signified by the Psalm *Laudate . . .* The first Sunday Psalm, Ps. 93, which is a Psalm of joy, is changed on ferias to Ps. 51, which is penitential.

“The second Sunday Psalm, *Jubilate*, is changed on the six ferial days for six other Psalms, whereby the same preaching of the Church is set forth. In Septuagesima, Ps. 118, *Confitemini*, takes the place of *Jubilate* on Sunday.

“ On Monday is said Psalm 5, *Verba mea*, which is the voice of the Church called into the heritage of God. . . . On Tuesday, Ps. 43, *Judica me, Deus*, which commemorates the time when the primitive Church entered in to the Gentiles ; on Wednesday, Ps. 65, *Te decet*, which is sung in a figure of the Gentiles who turned from idols to God ; on Thursday, Ps. 90, *Domine refugium*, which is entitled, ‘ A prayer of Moses, the man of God,’ and is suitable to the return of the Jews ; on Friday, Ps. 143, *Domine exaudi*, which David sang when his son persecuted him ; signifying the persecution of Antichrist ; on Saturday, Ps. 92, *Bonum est*, which is entitled a Psalm for the Sabbath Day, that is, the day of quiet, wherein the Saints shall rest and praise God, after the persecution of Antichrist. The afore-mentioned six Psalms are arranged in this order also, that in them may be noted the order of Christian conversion.

“ Instead of *Benedicite*, six Canticles are said on the six ferial days, because as that contains the thanksgiving of the Three Children, so these contain the thanksgiving of the elect. There is such difference between Canticles and Psalms, as between good works and giving of thanks. *Canticle* signifies the act of the human voice ; *Psalm* that which is sung to the Psaltery. . . . .

“ On every ferial day throughout the week the

second and fifth Psalms vary. But the Psalms *Deus, Deus meus* and *Laudate* are never omitted, nor prætermitted, because there never was, nor will there ever be, a time when the souls of the righteous thirst not for GOD, the fountain of living water, and praise not GOD in the height. . . . .

“The six varying Psalms and Canticles fit one another, and may aptly be assigned to the various periods of the time of grace. On Monday is commemorated the state of the Primitive Church, which received the inheritance by the preaching of the Saints; wherefore in the Psalm, *Verba mea*, the Church prays for the eternal inheritance which it receives through CHRIST. . . . But in the Canticle she gives thanks, saying, *O LORD, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me.* For the anger of GOD remained until the Passion of the SAVIOUR, but then His wrath being turned away, He comforted the Church, opening to her the gates of the kingdom of Heaven. Also, in the Psalm, the Church, setting forth its solitude, saith, *Early in the morning will I direct my prayer unto Thee, and will look up.* But in the Canticle, shewing her confidence, she says, *The LORD JEHOVAH is my strength and my song; that is, It is He through Whom I am strong, and Whom I am bound to praise.* The Psalm *Verba mea* belongs, indeed, to the whole Church, but especially to the

Primitive, whereunto, first, by the Apostles was given the promise of the eternal inheritance, and then the banner of the Cross began to be lifted up on the nations. To which time also pertains the Canticle, as is apparent by the passages preceding it in the book of Isaiah. For it is said in that book a little before : *In that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and His rest shall be glorious.* And a little after that : *He shall set up an ensign for the nations, and shall assemble the outcasts of Israel.* . . . . .

“ On Tuesday we commemorate that time when the Church suffered persecution from the wicked ; first from the Jews, and afterwards from divers Roman emperors, beginning at the time of Nero, till the time of the Emperors Diocletian and Maximian. What things the Church then suffered are noted by the Psalm, *Give sentence with me, O God, and defend my cause against the ungodly people ;* and she showeth her sadness when she saith : *Why go I so heavily, while the enemy oppresseth me ?* But, because she was delivered from that persecution, she sings the Canticle *Ego dixi*, which was sung by Hezekiah, after his deliverance from Sennacherib, and after the illness which fell upon him, either that his heart might not be lifted up in pride, or because it was lifted up in consequence of his unexpected triumph over the



army of Sennacherib. For as he, being delivered, gave glory to God, so though at first, the Church as it were despairing, says: *Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: He will cut me off with pining sickness; from day even to night wilt Thou make an end of me:* yet she continueth hopefully: *The living*, now in Thy protection, *the living*, hereafter in future quiet, *he shall praise Thee as I do this day*, delivered from enemies, and I deal like a good father, who makes known to his children the truth.

“On Wednesday is commemorated the time when the Church began to be exalted over her enemies, peace being restored to her by the Emperor Constantine; wherefore she sings: *Thou, O God, art praised in Sion*. Sion, by interpretation, is speculation or contemplation; because in the time of quiet the Church could occupy herself in contemplation . . . . For this deliverance she sings the song of Hannah, the mother of Samuel, who sang it when delivered from the persecution of her rival Peninnah; namely, *My heart rejoiceth in the LORD*, etc. For when the affairs of State began to be administered by holy men and Christian emperors, the *mouth* of the Church might be *enlarged over her enemies*, namely, the Jews, Pagans, and heretics.

“That same peace which is enjoyed by the con-

verted Gentiles, converted Jews may also enjoy. Wherefore, in the person of the Jewish people, we sing, on Thursday, Psalm 90, LORD, *Thou hast been our Refuge*. That this psalm belongs to the Jews, is shewn by its title, *A prayer of Moses the man of God*. To the same also pertains the Canticle of Moses: *I will sing unto the LORD*. For as the Jews rejoiced at the destruction of Pharaoh and his host, so Christians now rejoice at the overthrow of divers emperors who persecuted the Church for hatred of the Name of CHRIST.

“On Friday is made commemoration of the Passion of the LORD. Therefore is sung that psalm: *Hear my prayer, O LORD*, whereof the title is: *A psalm of David, when he was persecuted by his son Absalom*; for as David had many sons, but was persecuted by one of them, namely, Absalom, so likewise our LORD hath many sons, of whom He now saith: *Can the children of the bridechamber mourn, as long as the Bridegroom is with them?* But He was persecuted by one of them, namely, Judas, who is called Absalom, or Abassalom, which is, by interpretation, the ‘peace of the father,’ by reason of the kiss he gave to our LORD, which is the sign of peace. To the same matter belongs the Canticle of Habakkuk: O LORD, *I have heard Thy speech*: wherein it is said: *He had horns coming out of His hand, and there was the hiding of His power; before Him went*

*the pestilence.* By horns, we understand kingdoms. Horns in His hand signify kingdoms in His power; but this power He merited to take to Himself, (or rather, He made known that it was given to Him,) by His Passion: whereof He Himself saith: *All power is given unto Me in Heaven and in earth.* But in the second place may be understood the two horns of the Cross: whence it might appear that it would be more fitting to say, that His Hands were in the horns, than the horns in His hand. But the Prophet chose to express himself thus, to shew that He was crucified of His Own power and will, as He Himself said: *No man taketh My Life from Me: I have power to lay it down, and I have power to take it again.* Here, in the Cross, His power was hidden at that time, because He was esteemed as smitten of God and afflicted: *And before Him went the pestilence, (before His face went death, Vulg.,)* because death was destroyed by His Death.

“On Saturday is made a commemoration of the victory of the Jewish people; which shall be joined to the Church of God at the end of the world, and with the Church shall sing the Psalm, *It is a good thing to give thanks unto the LORD: to tell of Thy lovingkindness early in the morning, that is, in prosperity, and of Thy truth in the night-season, that is, in adversity.* That this Psalm pertains to the Jewish people is shewn by that verse: *Upon*

*an instrument of ten strings.* The instrument of ten strings signifies the Law and its ten commandments. . . . The Canticle of Moses : *Give ear, O ye heavens*, belongs to the sabbath day, and to the Jewish people ; according to the words of Bede, who saith in his commentary on S. Luke, that on the sabbath day the Jews crowded to the synagogues to meditate on the commandments of the divine law, laying aside the business of the world. . . . In memory, therefore, of the pristine religion, is sung on the Saturday this same Canticle, wherein is described the state of that people, according as they had offended or had appeased the wrath of God.”—Durandus.

## 2.—*Chapter and Gospel Canticles.*

The Chapter at Lauds was to be read by the Officiant ; such was the rule when one lesson only occurred in the Office. At Matins, the lessons being many, the last alone, taken from the Gospel, was reserved to be read by the worthiest present. No request for a blessing preceded the Chapter at the hours, for this reason : that it was about to be read by the person of highest dignity present, who therefore could not ask blessing of the lesser.

“A Chapter is as much to say as a little head (*capitula*) : it is called little for shortness. And it is called a head, for it is always taken of Holy

Scripture, and often of the Epistle that is read in the Mass the same day. And Holy Scripture is chief above all other scriptures, as the head is above all other members of the body. And the Chapters are read at other hours instead of lessons in way of doctrine and teaching, as lessons are at Matins. And therefore in other hours after the Chapter followeth a response with a verse, which meaneth the same understanding as doth the lessons and response and verse at Matins.”—*Myrroure*.

“In the Chapter is made an exhortation that we faint not in the way. After the Chapter the choir, assenting to the exhortation, sings a hymn. After the hymn follows the versicle, *Because Thou hast been my Helper*, etc. Because the promises are set down in the song of Zacharias, which immediately follows, and we are slow to believe the promises, therefore the versicle is said previously with a loud voice, that we may be excited to believe the promises of God. . . .

“The Psalm *Benedictus* is said in this place, because it deals with the forerunner of Him Who came in the sixth age of the world. And this is the sixth Psalm at Lauds. And note, that because this Canticle and the Song of Mary, *Magnificat*, are Gospels, therefore we sing them standing. Moreover, these two Canticles are not sung in Church in the order in which they were composed.

For the Song of Zacharias is sung first, and yet it was made second; because therein we read, *And hath raised up a mighty salvation for us*, which came to pass in the Resurrection, and because the child is addressed who was as daybreak to the sun, therefore it is sung at Lauds.

“But the song of the Virgin is sung at Vespers, *i.e.*, at the sixth day-office, because therein we read, *He hath regarded the lowliness of His handmaiden*, the Church, or Mary herself, because made in the sixth age; and it deals with the Incarnation in that place, *He hath holpen His servant Israel*.

“The third Canticle, that of Simeon, is sung at the seventh Office, *i.e.*, Compline, because he prays to depart in peace, and the seventh age will be the time of rest.

“Again at three hours, we say three Gospels: at dawn, *Benedictus*; because therein the True Light is announced. At Vespers, *Magnificat*, because in the end of the world, according as it is there said, *God shall scatter the proud, and exalt the humble*.

“At Compline, *Nunc Dimittis*; because after the Judgment the Saints shall reign in peace.

“The Canticle being finished, the Antiphon which signifies the love or devotion which we ought to have in praising God is repeated. But while the verse is said before the Canticle, incense is offered, to signify devotion issuing forth from the fire of

charity, which ought to exist in all praises. And let not that happen to us, which befell Zacharias, who disbelieved the Angel appearing to him with promise of a son, and was therefore struck dumb. Let us believe in the promises of God, lest we be silenced from His praise."—Durandus.

### 3.—*Preces.*

The *Preces* intervening between the *Benedictus* and the collect at ferial Lauds, were built up gradually. They at first consisted simply in the repetition of the *Kyrie*. In some uses it was said thrice. S. Aurelian ruled that it was to be said twelve times at every day hour. The Sarum use and the modern Roman have the nine-fold repetition, which the compilers of our Prayer Book evidently had in mind when arranging the beginning of the Communion Service. The Carthusians now also say it nine times at Lauds. (This was called Litany, and was the earliest Western form of that kind of prayer.) S. Benedict added the *Pater*, as crown and conclusion of the Office; further additions were subsequently made up of short sentences from the Psalms; (of which we hear in the sixth century;) and still later the whole of Ps. 51. was introduced. These ferial *Preces* were prescribed in England by the Council of Cloveshoo, in the eighth century.

The *Preces* always began in the Greek language : *Kyrie eleison, Christe eleison* (just as *Alleluia* was

always retained in its original Hebrew). The LORD's Prayer, which followed, was, and is, said in silence. After this are said the *Ÿ*. and *Rz*. 'And lead us not into temptation. But deliver us from evil.' This seems to represent the *embolismus*, or prayer against temptation, which follows the LORD's Prayer in the Eastern Liturgy.

The Roman Office prescribes that the two first words, and two last petitions of the LORD's Prayer be said aloud: the Sarum is careful to point out that such is not *its* rule; and that 'the whole is always said in silence, *according to the use of the Church of Sarum*.' The two petitions are then repeated afterwards.

"After your *Pater Noster* and *Ave Maria*" (this referred to the Office of the Blessed Virgin said by the Brigittines) "which ye say in silence for to gather the more restfully your mind together, ye say again two petitions of your *Pater Noster* all aloud, that is *Et ne nos*, and *Sed libera nos*, asking to be delivered from the malice of the fiend that he overcome you not by any temptation in time of reading and hearing. And this is done to shew the need that ye have to be mindful of the two petitions, that causeth them here to be asked twice, first privily and after openly, for both she that readeth openly hath need to be kept from vanity, and they that hear it in stillness have need to be kept from dulness and distraction."—*Myrroure*.



The Sarum book always retained the fifty-first Psalm among the ferial Preces through the year at every hour, except in Easter-tide. It was introduced toward A.D. 1000, when men generally believed that the world was coming to an end, and additional acts of penitence were deemed needful. After that expectation had proved groundless, the psalm was removed from the Preces of other Breviaries, except for Lenten use; the English, rather characteristically, retained it. And also in the English use, one of the penitential psalms was added to Ps. 51 on ferias in Lent, at every hour except Sexts, when Ps. 67 was said instead of, not in addition to, it. At Nones on Saturday, and on the eves of double feasts, in Lent, the three last penitential psalms were said consecutively, in order that their recitation might not be cut short by the first Vespers of the festival. According to the present Roman use, the seven psalms are only recited on Fridays in Lent, after Nones, with Litany.

#### 4.—*Collect.*

Collects were not said at Office, according to any of the ancient rules. They were gradually introduced, at first on Sundays only; the Missal Collect for the day being, of course, used.

“ The Collect form, as we have it, is Western in every feature, in unity of sentiment and severity of style: in its Roman brevity and majestic con-

ciseness, its freedom from all luxurious ornament and all inflation of phraseology. It has a truly illustrious Roman parentage; its inventor, Mr. Freeman says, was S. Leo, emphatically and justly called the Great, who held the first See of Christendom from 440 to 461. Of him it may be said, even by those who cannot shut their eyes to his ambition and love of domination, that although by human weakness he was led to grasp at excessive authority, and so far left an evil example to his successors, yet by faith he confronted Attila and Genseric with a dignity which compelled their reverence; by faith he so proclaimed the One CHRIST in two Natures, as well nigh to justify the famous acclamation, 'Peter hath spoken by Leo;' by faith he stood forth as the first great Roman preacher, in sermons full of CHRIST; by faith he maintained religion, on the throne of Rome alone, of all the greater sees, in its majesty, its sanctity, its piety." —Bright, *Ancient Collects*. '

S. Gelasius, Bishop of Rome from A.D. 492 to 496, is believed to have re-arranged the Eucharistic Collects, etc., adding much original matter. S. Gregory the Great, Bishop of Rome from A.D. 590 to 604, amongst his multitudinous labours, arranged a famous Sacramentary, in which the three books of Gelasius were condensed into one volume, many things being withdrawn, some altered, and some added.

“The derivation of the word [Collect] is uncertain. It may be because the substance of the prayer is *collected* from the Epistle and Gospel which it accompanies; or, much more probably, because into that prayer the priest *collects* the wishes and supplications of the bystanding faithful. This much better agrees with the Greek synonym, *Synapte*.

“A Collect then is (1) a liturgical prayer; (2) must be short; (3) embraces but one main petition; (4) consists but of one sentence; (5) asks through the merits of our LORD; (6) ends properly with an ascription of praise to the Blessed Trinity. It is a composition belonging to the Western Church; for, as is well known, the Eastern Church has nothing resembling it. In the East, (1) There is no varying Collect for Sundays and Festivals; (2) the prayers are almost all lengthy; (3) they form various sentences, and embrace a variety of particulars; and (4) they do not, in so many words, base their request on our LORD’s merits.”—Neale.

“Orisons [Collects] are said in the end of each hour; for the Apostles, whenever they were together, they kneeled down on their knees and prayed ere they departed asunder. And she that sayeth the orison standeth turned to the East, for Paradise, from whence we are exiled, is in the East; and therefore thinking what we have lost and where we are and whither we desire to return, we

pray turned towards the East. Orison is as much as to say prayer; it is also called a Collect, that is as much as to say a gathering together; for before this prayer ye address you to God, and gather you in unity to pray in the person of Holy Church that ye should be the sooner heard. Ye end all your orisons by our LORD JESUS CHRIST and in His Blessed Name, because He said in His gospel that whatever ye ask the Father in My Name He shall give it you."—*Myrroure*.

#### 5.—*Memorials*.

After the Collect is said *Ÿ. Bless we the LORD*, and *R. Thanks be to GOD*; which is followed at Lauds and Vespers by the memorials for the season, and, if there be such, for the day. The Memorials (or Commemorations, as the Roman use calls them,) are prayers in commemoration of certain subjects. Originally, one Collect only was said at Mass, and the same practice was observed at Office. Consequently, when Collects were multiplied in the former service, they were multiplied also in the latter. Certain Memorials were fixed for repetition during certain seasons, and in addition to these, commemoration was made of any Saint whose Office fell on a day already occupied by an Office of superior dignity. The ferias of Advent and Lent were also to be noticed on all feasts which fell during those seasons. Memorials, according

to the Sarum use, were to be said in the following sequence: (1) Memorial of any Saint. (2) Of the Octave (if one be current). (3) Of the feria (in Advent and Lent). (4) Of S. Mary or other Memorials, according to the season, in order as set down in the Psalter. The present Roman use differs from this. Common Memorials of S. Mary, the Apostles, the Patron of the place, and the peace of the Church, are said from the Octave of Epiphany to Passion Sunday, exclusive of both those days, and from the Octave of Pentecost till Advent Sunday, also exclusively: on Sundays, ferias, and simple feasts. A Memorial of the Cross precedes these on ferias, and in Easter time no Memorial is made, except only of the Cross; this being, however, different from that used throughout the year.

Memorials are always composed of Antiphon, *Ÿ*. and *Rz.*, and Collect. The reason of this is, that formerly, when a Saint was to be commemorated on another festival, Lauds or Vespers of that festival being ended, the Antiphon of the Saint was sung with *Benedictus* or *Magnificat*, as the case might be, *Ÿ*. and *Rz.*, and Collect. As time went on, all Memorials were furnished with Antiphons, but the repetition of the Canticles was considered wearisome, and was therefore forborne.

The number of Collects said at any Office must never exceed seven, that being the number of the

petitions in the LORD's Prayer. More than six Memorials, therefore, cannot be said.

According to the present Roman use, the first and last Collect only have their proper endings; the others have none, and *Amen* is said to the first and last only. The *Ÿ*. *The LORD be with you.* *Ry. And with thy spirit,* is said to the first alone; before each of the others is only said, *Let us pray.* In the Sarum use, all Memorials retained their proper endings, except those terminating *Through* etc.; *Amen* immediately following the word LORD: the rest of the conclusion, only, being omitted. The Sarum Memorials were much more numerous and varied than the Roman.

After the last Memorial, in both uses, is repeated, *Ÿ*. *The LORD be with you.* *Ry. And with thy spirit.* *Ÿ*. *Bless we the LORD.* *Ry. Thanks be to God.* And so the Office ends: except that in the Roman use at every hour but Compline, and in the Sarum at Compline only, is said in the last place, with the sign of the Cross: *May the souls of the faithful, through the mercy of God, rest in peace.* *Pater* and *Ave* were said in silence after the end of the Office, as at the beginning: in the modern Roman use, *Pater* only, except at Compline, when *Pater*, *Ave*, and *Credo* follow the final Collect.

“ After the Collect is said, *Bless we the LORD . . .* It is said sometimes by children, imperfect of age,

to signify the imperfection of all our works, and to mark how childish and imperfect is all our praise, in comparison with Him to Whom we offer it . . . . Again, after the suffrage is said another Collect, which signifies the mercy of GOD preventing and following man in good works. Again is said, *Bless we the LORD*, and *Thanks be to GOD*, because, as the LORD twice after His Resurrection saluted His disciples and blessed them, and they, returning thanks, adored Him, so the priest, or some other, the Collect being said, repeats, *Bless we the LORD*, meaning, Whose members we are, and in Whom we bless, and Who blesses. Then the Choir says, *Thanks be to GOD*, whereby is signified that we must preserve innocence to the end of our lives, and bless GOD, returning thanks to Him for His benefits."—Durandus.

### III.—PRIME.

Prime was wont to be said at sunrise: the Church transferred to the Sun of Righteousness that worship which Gentiles had been wont to pay to the rising sun, and as they, like the heathen, but for a better cause, worshipped toward the east, and built their temples in that direction, they were accused by the Pagans of worshipping the sun.

"The Hours, from first to ninth, and Compline, were the growth of the private and household devotions of the earlier ages in the East; probably

those of the very first ages. That, as private forms, these services are of immense, and perhaps primitive antiquity, is indicated by the Psalms used in them, which are in most cases so singularly adapted to the time of day for which they are prescribed, that it is inconceivable but that they would have been adopted as part of the public daily services from the beginning, had they not already been allotted to private use.”—Freeman.

Cassian speaks of Prime as having first been used in S. Jerome's monastery at Bethlehem, of which he himself had been a member. Its then contents were Pss. 5, 90, 101, with Pss. 119, vv. 133-135, Ps. 71, v. 7, and some short hymns. The “mid-way hour” attached to it, contains two prayers of S. Basil. In the English Office are a prayer framed from Ps. 71, v. 7, and a literal translation of one of S. Basil's prayers for use on Doubles. The prayer for ordinary Sundays and ferias, identical with the Roman, (and retained as one of the post-communion collects in the Common Prayer Book,) is an amplification of this. That which forms the third collect for morning prayer in the Prayer Book, and is found both in the Sarum and Roman Prime, is framed on both prayers of S. Basil.

Sarum Prime and Compline, as before observed, differed more than any other Hours from the present Roman form. Anciently the two uses were



nearly identical, as far as we can judge. On ordinary Sundays, a much larger number of Psalms was recited. After the Pater, versicles, and hymn *ſanctus*, were said in remembrance of the Passion, Pss. 22-26, inclusive, followed by Pss. 54, 118, 119, (two portions of sixteen verses each, 1-32); on ordinary week-days and in Easter-tide, the Passion Psalms, and Ps. 118, were omitted; but we need not enter into more minute details. The Athanasian Creed was said daily, except in Christmas and Easter-tides. (This is still the use of the Carthusians.) After this came varying Chapter and Responsory, Preces, Collect, and Chapter Office.

The Roman Sunday Office has Pss. 54, 118., 119, vv. 1-32, Athanasian Creed, fixed Chapter, varying Responsory, Preces, Collect, and Chapter Office. The week-day Office replaces Ps. 118, by one Passion Psalm on each day except Saturday. The Athanasian Creed is not said on week-days. There is one fixed week-day Chapter, and one for Sundays and Festivals. The Preces are not said in the Roman use on Doubles, or within Octaves; in the Sarum they are always said except from Maundy Thursday to Low Sunday inclusive.

The form of Confession at Prime and Compline, from which that in our Communion Service is derived, is not sacramental in character. It is a mutual acknowledgment of sin, and prayer for

pardon; and was originally said after Prime, and before Ps. 51, which was also then said after that Office.

Durandus deals first with the ferial Office, as follows. The Roman use in his day evidently resembled the Sarum. "The hymn at Prime is invariable, as at Compline, because on every day we require deliverance . . . After the Antiphon follow the Psalms; and they plainly appear to carry on the idea of the preceding Hymn; because the first Psalm is Ps. 54, *Deus in nomine tuo*, wherein the Church prays to be delivered from danger and enemies. Then she arms herself against her foes, first with the girdle of chastity, saying Ps. 119, *Beati immaculati*; secondly, with the helmet of salvation, *i.e.*, Hope, saying, *Retribue servo tuo*. Thirdly, with the shield of Faith, saying, *Quicumque vult*, in which Creed is contained our faith, which is our shield, our defence, and victory against the world, the flesh, and the devil, and all their temptations; whence Peter: *Whom resist stedfast in the faith*, etc. Fourthly, she assumes the sword of the SPIRIT, which is the word of God, and she says a chapter or lesson, which pertains to doctrine. Good works, which are signified by Psalms, are to go first, and then follows the teaching of spiritual and more secret things; according to that: *JESUS began both to do and teach*. And because faith is the foundation of the commandments and the

victory which overcometh the world, therefore follows the Creed, *Quicumque vult*.

“On Sundays when the history (responsory) is changed, are said at Prime five Psalms, continuing from the end of the Nocturns of Sunday; beginning, that is, at Ps. 22, *Deus, Deus meus*. But in certain churches they are only said from Septuagesima till Easter; in which season is also said at Prime Ps. 118, *Confitemini Domino*, lest any part of the Psalter be omitted (for the whole ought to be said in the course of the week); that verse, *This is the day which the LORD hath made*, speaks of the Resurrection, to which Sunday pertains. For this reason also are said at Prime on Sunday nine Psalms: that with the nine orders of the Angels we may praise the Trinity in the joy of the Resurrection. In the first five, namely, Ps. 22, *Deus, Deus meus*, and those which follow, CHRIST'S Passion is sung; then, in Ps. 118, *Confitemini*, and the three daily Psalms, we are taught how, in the four quarters of the world, we are to praise the doctrine of the four Evangelists. In Ps. 54, *Deus in nomine tuo*, we pray for the putting down of error; in Ps. 118., *Confitemini*, we exhort to the yielding of praise; in Ps. 119, *Beati immaculati*, to the works of praise; in *Retribue servo tuo*, to the keeping of the commandments. But because faith is the foundation of the commandments, and the victory which overcometh the world: because

moreover, without faith, they are made void, here is subjoined the Creed. *Quicumque vult*. And note, that in this Creed there are two principal parts, namely, of the Trinity, and of the Incarnation of the Word ; but as touching free-will is premised the introduction, *Whosoever will*, etc.\*

“ Afterwards follows the Chapter, in which the shepherd comforts his sheep, and the householder his labourers, lest they faint in the heat and toil. . . . After the Chapter follows the Responsory : *JESU CHRIST, Son of the Living God, have mercy upon us*, that the Church may shew herself to understand and rejoice in those things said in the Chapter ; but nevertheless, she also prays for herself. Wherefore is added the Versicle, *O LORD, arise*, that is, make us arise. For to arise from vices is nothing else than to return to the LORD. . . . After this follow petitions, which are said for three reasons : (1) To cut off superfluous thoughts ; (2) to obtain mercy for wandering sheep, and negligent labourers ; (3) to ask help against temptation, that in the LORD’S Prayer we may more safely call upon the FATHER. And they are said on this wise. The LORD’S Prayer is first said, wherein are seven petitions, in order to the obtaining of the

\* “ Holy Church hath ordained that it should be sung each day openly at Prime, both in token that faith is the first beginning of health, and also for people use that time most to come to church.”

—*Myrroure*.

seven gifts of the HOLY GHOST. But because dying flies destroy the sweetness of ointment (Vulg.), it is preceded by *Kyrie Eleison*. It is fitting that this should go first, to repel inane thoughts from the mind; so that in saying the LORD'S Prayer, the soul which speaks invisible things, should think invisible things alone. . . . The LORD'S Prayer is said silently, in order to signify the devotion and humility of the prayer. Also, because therein we speak to God, Who searcheth out not so much the words as the reins and the heart. The end of the prayer is pronounced aloud, that it may be confirmed by all, and all that are present answer, *Amen*, because, as Augustine has it, it is impossible that a multitude be not heard. The beginning also is pronounced aloud, in order to invite those present to pray. The LORD'S Prayer is said to obtain spiritual life for the soul; wherefore, so soon as it is finished, the words follow: *O let my soul live, and it shall praise Thee*. . . . He cannot live in God who confesseth Him not. Therefore follows the Apostles' Creed, wherein is contained our faith, without which it is impossible to please God, and whereby those who are purified by the LORD'S Prayer, are armed against all adverse things. And it is said softly, but ended aloud, to point out that *with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation*. . . . Then follow many petitions,

wherein the Church pleads, prays, postulates, and gives thanks, according to the teaching of the Apostle to Timothy. (1 Tim. ii. 1.)

“Pleading, properly speaking, is prayer with adjuration ; as, *By Thy Passion, deliver us, O LORD.* Prayer is made when good things are asked, as, *Create in me a clean heart, O GOD, and renew a right spirit within me.* Postulation desires the removal of evils ; as here, *Vouchsafe, O LORD, to keep us this day without sin.* Thanksgiving is made for blessings received ; as, *Praise the LORD, O my soul. . . .*

“While the Priest makes these petitions, he kneels on the ground, in order to excite greater devotion in himself and others ; but, having finished the Psalm *Miserere*, while the rest remain kneeling, he rises, and says the Collect standing ; as holding the place of that Priest Who is in heaven, and daily maketh intercession for us. In the first place he prays kneeling amongst the others, as the LORD, Whose vicar he is, before His Resurrection had His conversation with sinners, and was laid on the Cross ; afterwards, he says the Collect standing, to commemorate the rising again of Him Whose office he fills. On Sundays, and in Easter-tide, there is no kneeling, but we pray standing ; by reason of the Resurrection joy, which we then celebrate—and so likewise, on other festivals, on account of the joy of those festivals. . . . But,

standing on those days, we ought to pray with our heads bowed down, like the devout women at the Sepulchre."—Durandus.

#### IV.—CHAPTER.

Chapter signifies the assembling of the members of religious houses, for the purpose of reading the Martyrology, Necrology, and Rule; and for correction of faults, injunctions, and distribution of tasks. It perhaps derived its name from the chapter of the rule, daily read at this meeting, and that title was extended from the office to the place where the office was held, and which, originally, seems to have been the eastern cloister of the monastery. Peter of Blois mentions various parts of the cloister as set apart for special uses. 'The western was for "the subjection of scholars;" the part next the church, for moral reading; (the church itself, for spiritual meditation;) and the eastern cloister for chapter. Hither the brethren or sisters betook themselves in procession, after Prime, or, in some cases, after Tierce; and having saluted the Cross, and bowed to each other, they sat down to hear the reading of the Martyrology.

The origin of this lection is easily traceable to the primitive Church. Commemorations of the Saints were daily made at the Altar; and, on the previous day, were recited the names of those who were to be remembered at the morrow's Mass;

hence the Martyrology, or Discourse of Martyrs. Great pains were taken by the early Church to collect the true acts of those who suffered for CHRIST. S. Clement appointed notaries for the purpose. The African Church did likewise, as we learn from S. Cyprian. S. Asterius Amasenus, who lived in the fourth century, under Julian the Apostate, clearly implies that a manuscript then existed, and was daily read, which contained a catalogue of Martyrs for the year. But when the number of Martyrs and Confessors had greatly increased, the narration of their acts became too lengthy; and Gregory the Great was the first to introduce a Martyrology, containing merely the name of each Martyr, with the place and date of his passion. In 1584, Baronius, Bellarmine, and six other learned men, produced an amended edition (open, however, to the same objection as their Breviary lessons: exaggeration of Roman claims, etc.). This was authorized by Urban VIII., and is still in use.

The Martyrology was followed by the *V̄.* and *R̄.* *Pretiosa* (*Right dear,*) etc., (whence the whole Office was often called *Pretiosa*,) at which all stood; and was alluded to originally in the ensuing prayer, which ran simply thus: *May they (i.e., those now commemorated) and all Saints intercede for us*, etc. As finally developed, it stood in the Sarum book: "May holy Mary, Mother of our LORD GOD JESUS



CHRIST, and all the Saints, righteous, and elect of GOD pray for us: that we may attain help and salvation of Him Who in perfect Trinity liveth and reigneth GOD, to all ages of ages. Amen." The modern Roman form is shorter. The mention of the Blessed Virgin was a late addition, and was inserted for her greater veneration, but, in this instance, with more devoutness than suitability.

The second act of the Chapter was a prayer for Divine assistance in all the actions of the day. The *Ÿ*. *O GOD, make speed*, etc., was the sign for cessation of the nocturnal silence, which had lasted since Compline on the previous evening. After the versicles and collect for grace and guidance, the community, having knelt down at the first *Kyrie*, again seated themselves to hear the reading of a chapter of the Rule, and exposition on the same, given by the Superior. But on Sundays and Festivals, instead of the Rule, was read a homily from one of the Fathers. In either case, next followed the Necrology; that is, a list of persons departed: those, the anniversary of whose death occurred on that day; and, also, the members, friends, and benefactors of the community for whom it was fitting to make daily prayer. When the anniversary of a simple monk was thus mentioned, it was merely stated that he had died: but the death of the abbot was recorded as his *deposition*. After Chapter in some places (and S. Dunstan

mentions the custom) five psalms were sung for the dead, (Pss. 5, 6, 116, parts 1 and 2, 130). Next after the Necrology, was made commemoration of living benefactors, with prayer; and this was followed by distribution of tasks and offices, daily or weekly, as the case might be. Lastly, at Chapter was made confession of sins: and not merely of faults against the external rule. The framers of the ancient rules were very strict on this point of open confession among the brethren. S. Basil directs that every one shall carefully search his conscience at the close of each day, that if he find himself to have done or said or thought anything unfitting, he may not hide his sin, but declare it openly, that by the prayers of the brethren his disease may be purged: S. Benedict is severe as to the punishments of those who abstain from confession at Chapter. These Saints both prescribed that it should be made daily: but in some orders it was made thrice a week. Novices, lay brethren, and guests were first dismissed. Then, if any brother felt guilty in his conscience, he prostrated himself on the ground, confessing his sin; and received penance, then and there, of sharp castigation: or of fasting and prayer to be subsequently accomplished. After this, in some orders, those who were cognizant of hidden faults in others proclaimed them. But everything done in Chapter is Confession, says the Book of the uses of Bec:

and ought to be shielded by silence like Confession.

Honorius thus prettily expounds this office. "Shepherds are wont to change their places, and lead their flocks to fresh pastures. So the Superior leads his flock out of the church into the chapter-house. There (as other shepherds give their sheep salt to lick) salt is given to God's flock when they hear the reading of the Martyrology. The shepherd lays, as it were, food before them, when he magnifies the patience of the Saints by the verse: *Right dear in the sight of the LORD*. Then he calls thrice on the LORD to help, that His flock may escape spiritual dangers. Next, as it were, he blesses the sheepfold, praying for direction and governance in God's law. And, the reading being ended, each is sent to his work, like labourers to the vineyard."

#### V.—TIERCE, SEXTS, AND NONES.

These three hours were, as we know from Scripture, observed as times of prayer among the Jews; and they naturally, therefore, were kept among the primitive Christians. At the risk of repeating what is too well known, a few words must be said here as to the Eastern distribution of time. The night was divided into four watches, each of equal duration: the day into twelve hours. "*Are there not twelve hours in the day?*" said our LORD. But the first hour began at sunrise, and the last ended

at sunset; so that in summer each hour was longer than in winter: although in a semi-tropical latitude the variations are naturally less than in our northern countries. The third hour, then, was *about* 9 a.m.; the sixth, *at* noon, the meridian: the ninth, *about* 3 p.m.; and hence the names, Tierce, Sexts, and Nones.

Cassian says that the Eastern monks recited these Hours whilst occupied in their various works, apart, and only assembled for their recitation on Sunday. The Eastern, like the Western Church, has three psalms for each of these hours; but the psalms are not identical. Grancolas says, but incorrectly, that the distribution of Ps. 119, through the three hours, is peculiar to the Roman use, and is found in no monastic Breviary. S. Benedict prescribed the introductory *Ÿ*. *O God, make speed*, etc., and the hymn before the psalms. The Eastern use, of course, had no lessons: S. Benedict prescribed one; but S. Isidore, and some others, ordered the reading of two, one from the Old Testament, the other from the New.

The Sarum Breviary directs that on every weekday in Lent, after Tierce, the fifteen Gradual Psalms be sung “for the whole Church of God,”\*

\* The “Ancren Riwe” (for solitary recluses) directs thus: “Those fifteen psalms sing about undern time: for about such time as men sing Mass in all holy religions, our Lord tholed pain on the rood, ye ought to be especially in prayer and supplication.”

and followed by the Litany. On both these subjects we have more to say hereafter.

The mystical interpretation of these hours is rather laboured : however, such as it is, here it follows. The 119th Psalm, nevertheless, being so constantly recited, requires to be further dwelt upon : and it shall have a section to itself.

“ At Tierce, the promised SPIRIT was given to the Apostles, and they spake the wondrous works of GOD. Therefore is said the hymn : *Nunc Sancte nobis Spiritus*. We also say the Psalm (119) *Legem pone*, because then the new law was given to the Apostles. Because, by the law of GOD, man is healed from the sickness of sin, therefore the Chapter is *Heal me, O LORD*, etc., and the Responsory, *Heal my soul*, etc. And because it profiteth not that he be healed, except he be preserved, therefore follows the *V̄*. *Thou hast been my succour*, etc., as much as to say, Although I stand free and healed, in Thy way, yet I am not sufficient without Thy help to attain to that noon, whereof it is said, *Tell me where Thou feedest, where Thou makest Thy flock to lie down at noon*.

“ At the sixth hour CHRIST was crucified for us, therefore the Church duly gives praise to GOD at that hour ; rendering thanks to Him, because He vouchsafed to suffer for her ; for which cause also she loves Him vehemently ; therefore she now says the Psalm (119) *Deficit anima, My soul hath longed*,

continues the *Ỹ*, *I will always give thanks unto the LORD, because He vouchsafed to suffer for me.*

“ The Office of Sexts corresponds to the time of day, like the Offices of the other hours. For at the first hour is beginning; in the third, progress; in the sixth, consummation: just as the sun at Prime begins to shine, at Tierce gives greater heat, and at Sexts is in its full glow: as is pointed out by the words of the hymns used in these hours, and also at Nones. To beginnings correspond the words which are said at Prime, in Ps. 54, *Save me, O God, for Thy Name's sake, and deliver me in Thy strength; that is, save me from the Ziphites.\** For at the beginning of our conversion, we begin to be parted from evil. . . To this also belongs that word in the second psalm, *O that my ways were made so direct:* and that in the third, *O do well unto Thy servant . . . that I may live;* because, having been dead through sin, he prays to be justified by grace. That belongs to progress which is said at the beginning of Tierce, *Teach me, O LORD, the way of Thy statutes, and I shall keep it unto the end.* He who is set in the right way desires that the law of correction be given to him. That pertains to consummation which is said at the beginning of Sexts: *My soul hath longed for Thy salvation;* that is, my soul, looking to Thy salvation, fails (*deficit*) with regard to

\* See title of Ps. 54.

earthly things. For the more one longs after God, the more one withdraws from earthly things, and sickens, as it were, with great desire, according to that in the Canticles: *Stay me with flagons [flowers, Vulg.] comfort me with apples, for I am sick of love.* By flowers we understand a beginning of good works, and by apples their perfection, which bring some degree of consolation; nevertheless, such comfort is not entire, but the soul rather is sorrowful through love. Whence it follows: *Mine eyes long sore for Thy word: saying, O when wilt Thou comfort me?* And in the second part: *LORD, what love have I unto Thy law!* And in the third: *Mine eyes are wasted away with looking for Thy health, and for the word of Thy righteousness.* To this perfection belongs the responsory: *I will alway give thanks unto the LORD.* Then follows the versicle: *The LORD is my Shepherd, therefore shall I lack nothing;* for he who knows that GOD has set him in the place of pasture, where the faithful are more fulfilled with faith, looks to receive all spiritual support from GOD.

“ At the hour of Nones, CHRIST cried with a loud voice, and gave up the ghost; . . . at the same hour the soldier opened the Side of CHRIST with a spear, and drew forth two sacraments of our salvation, namely, the water of Baptism, and the Blood of our redemption; and the vail of the temple was

rent, and the graves were opened. At the same hour, descending into Hell, He broke the bonds of the Saints, and restored them to Paradise . . . therefore, for all these blessings, the Church duly praises God at this hour, saying Ps. 119, *Mirabilia*, and the responsory, *O deliver me*, etc., praying for her redemption, that it may be evident she does not forget that at that hour she was redeemed.

“ It is to be considered that at the ninth hour the sun is declining from the zenith. Therefore the season of the day signifies that state wherein through temptation the soul is cooled from the heat it once possessed. For as saith blessed Gregory : ‘ Let vices tempt us, let virtues humble us.’ For when the perfect man is tempted from the height of internal joys, he descends to consider his own frailty, and to see how easy it is to fall ; as it appears in the case of the Apostle, who said : *Lest I should be exalted above measure through the abundance of the revelations.* Paul rejoiced in the revelation ; he sorrowed for the temptation. Wherefore himself saith : *For this thing I besought the LORD thrice*, etc. But unless the temptation had been painful, he would not have prayed for its removal. Yet it was not removed, because strength is made perfect in weakness. These tribulations and troubles are expressed by some verses of the psalm of Nones, as in the first part : *Trouble and heaviness have taken hold upon me* ; and in the



second: *Many are they that trouble me and persecute me*; and in the third: *I have gone astray like a sheep that is lost*. From these things we pray to be delivered in the responsory: *O deliver me, and be merciful unto me*; that is, grant that in my tribulations I may feel the effect of the redemption which was wrought by Thy Blood. And so, in the versicle, *O cleanse Thou me from my secret faults*. . . . And note that the Sunday responsory at the three Hours, namely, Tierce, Sexts, and Nones, corresponds to the ferial responsories. For in the ferial responsory of Tierce, *Heal my soul*, etc., prayer is made for the healing of those wounds which were made by past sins; and in the Sunday responsory, *Incline my heart*, etc., and the versicle, *Turn away mine eyes*, etc., prayer is made for safeguard against future sins, which is obtained by fulfilment of the divine commandments. In the ferial responsory at Sexts: *I will alway give thanks*, etc., a promise is made of continually praising God; in the Sunday responsory, *O LORD, Thy word*, etc., the promise is fulfilled. In the ferial responsory at Nones, *O deliver me*, etc., prayer is made for the effect of redemption, whereby the energy of the soul, namely, love, may be directed to God. And in the Sunday responsory *I call with my whole heart*, the effect is shewn by the cry of the heart addressed to God.

## VI.—VESPERS.

The Office of Vespers has always been performed with more solemnity than any other. It corresponds to the evening sacrifice of the Jews. Incense was offered in that service, as also at Vespers : just as it was likewise offered at Lauds, and at the Jewish morning sacrifice. But chiefly the Church at Vesper-time makes solemn commemoration of that Sacrifice made for all, and of the institution of the Holy Eucharist, which took place about this hour. So says S. Isidore ; as also, that the Office takes its name from the Vesper star, which rises about sunset. It was also called the Office of Lights, on account of the tapers and lamps which were kindled by reason of the darkness. It was, moreover, called the Twelfth Hour, because recited at the twelfth hour of the day, as Prime, at the first. S. Ambrose calls it the Hour of Incense.

Certain prayers were wont to be made at the lighting of the lamps before Vespers. The Mozarabic office begins with such, thus : *Kyrie, Christe, Kyrie ; Pater ;* and then : In the Name of our LORD JESUS CHRIST, Light and Peace ; Amen : this light is offered. *Ry.* Thanks be to GOD.

In imitation of the Jews, whose feasts began at eventide, and lasted till the evening of the day following, the Church begins her vigils at Vesper-time. The more solemn feasts thus have two

Vespers, one on the eve, one on the day itself; simple feasts have but one, and that, the first Vespers. That is, according to the present Roman use; for of feasts called simple in Sarum, some had two Vespers, as elsewhere set forth.

Now comes the occasion for trying to explain with some clearness, how Sarum Vespers used to be sung with their elaborate ritual, and by the various officiators.

The choir was fitted up with three rows of seats: the uppermost being stalls for the higher dignitaries, and these were returned: that is, they did not merely run from east to west, like the two rows of forms below, but were turned round at the west end, so as to afford places for the highest dignitaries of all, facing the east. On the second form sat clerics of lower rank, and choirmen, etc.; on the first, or lowest, the choirboys. On a platform towards the west end of the choir, were placed the Ruler or Rulers of the choir for the day: four on Double Feasts, two on Sundays and Simple Feasts. Each of these wore a cap, and a silk cope, and carried a staff.

The whole choir of singers (representing the congregation) responded to the officiant: who was always on the opposite side. To divide the work of officiating equally among the clergy, the singing men and boys (*chorus cantorum*) moved from one side of the choir to the other every week. Singing

the Psalms, etc., in alternate verses by semi-choirs is of late introduction as a general practice, and in the last century was considered a novelty in France ; but the custom was certainly observed by Religious Houses, as we gather from the *Myrroure* and other like books.

Mr. Chambers describes the work of the Rulers, and the method of singing at Vespers, with great minuteness, as follows :

“ The Antiphon should indicate the tone in which the succeeding Psalm should be sung ; and especial rubrical directions are given that it should always be sung before the Psalm, far enough to indicate what this tone should be. The mode of singing both Antiphons and Psalms should be this : the choirmaster, or principal ruler on the decanal side, whose duty it is to lead the Psalmody, should (with his fellow on the same side, if it be a feast with four rulers), staff in hand, and his cap on his head, go to the precentor, or sub-precentor in his stall, and learn of him what is the tone in which the Antiphon is to be sung, and which of the clerks is to sing it. Being so instructed, he or they should then walk up to this clerk, to whom bowing, and each taking off his cap, he or they should intone the three or four first words of the Antiphon or Psalm, whereupon the clerk taking off his cap, and standing turned towards the choir, should sing out the three or four first words

of this Antiphon or Psalm. Let him then turn towards the Altar and bow, and afterwards turn again towards the choir. He should always sing out the Antiphon or Psalm far enough to indicate clearly what the tone of the succeeding Psalm should be. The ruler or rulers being now returned to their places should next begin, sing out and pursue the first verse of the Psalm, together with the clerk aforesaid and the whole choir. The second verse should not be sung by the full choir, but by the secondary ruler on the west, or opposite side, and by such clerk or clerks as may be there. The third verse by the aforesaid ruler or rulers, together with the aforesaid clerk and the whole choir, and so on to the end of the Psalm, when *Gloria Patri* and *Sicut erat* should be sung by the rulers and whole choir, turning to the Altar and bowing. Then let the clerk who had originally begun the Antiphon begin it again, and sing it throughout, along with the rulers and all the choir and people together.”—*Divine Worship, etc.*

Other customs observed at Vespers in England, are thus described :

“On Sundays and lower holidays, each canon had on his cassock, surplice, black choir-cope, and furred amice ; the boys, their surplices ; the rulers of the choir were the only individuals who walked from the vestry arrayed in silken embroidered

cofes ; all, including the officiating priest, fat in the choir. After the third Psalm had been chanted, the boys, at the bidding of the firft ruler of the choir, went into the veftry to change their fupplikes for amices and girdled albs ; two of them to ferve as acolytes, and bear the candles ; the third, the thurible. The officiating prieft ftopped at his ftall, but turned himfelf, clad merely in his canon's drefs, towards the Altar, while he read the little chapter. Two canons now put on filken cofes, and fang the refponfe at the foot of the fteps leading from the choir up to the prefbytery." (Or rather, to lead the refponfory, which was taken up by the full choir after the two or three firft words, and to fing the intervening verfe and *Gloria* ; the full choir finging the repetition of the refponfe.) "Towards the end of the hymn, the prieft came down from his ftall, and had put on him a filken cope ; and the acolytes with their lighted candles, and the thurifer, came forth to meet him at the foot of the prefbytery fteps, where he bleffed the incenfe, and, going thence up to the high Altar, made his genuflection. He then incenfed the Altar, the image of the Bleffed Virgin Mary, which always ftood on the north fide, and the fhrine ; or, where there was none, the relics. Having bowed to the Altar, and with the acolytes and their candles going before him, he went to the eafternmoft of the fedilia, or canopied feats, in the fouth wall of the

presbytery, and was there incensed by the thurifer, who afterwards incensed the rulers of the choir, then the dean and all the higher canons on the same side, and then the precentor, and all on his side, and after the minor canons on both sides; making, as he did so, a bow to each one. In the meanwhile was sung the *Magnificat*; and as its Antiphon had also been chanted again at the end, the priest, accompanied by the acolytes, came down to the steps, took his book from the boy who had to carry it, and sang the prayer for the day. After the first *Benedicamus*, a procession of the whole choir went through some part of the Church,—at Easter-time to visit the newly-hallowed waters of the baptismal font,—at other seasons, to make commemoration of the Saint whose eve it was, at his Altar. Both in going and coming back they chanted anthems: one, on their return, in honour of the Blessed Virgin Mary. On reaching the west door of the choir, or chancel, they stopped; that is, held a station there below the rood, to sing versicle, and antiphon, and collect, in reverence of the Cross.

“ Upon the higher festivals, the incensing at Evensong was much more solemn. As soon as the hymn was begun, there were brought to the Celebrant two silken copes, of which he put on one, and sent the second to whomsoever among the priests he liked; and thus arrayed, and followed

by two thurifers, both walked up together and incensed the high Altar. This done, they separated : one going to incense all the Altars at the eastern, the other at the western part of the church, and meeting again by the south door of the presbytery, incensed the bishop, and then one another.”—Rock.

It was the practice according to Sarum, to sing a responsory after the Chapter at Vespers, always during Advent and Lent ; and on festivals and Sundays, in some cases at both Vespers, in some, at first Vespers only. It was usually selected from the *RyRy*. at Matins. Amalarius alludes to the custom as existing in some churches at his day ; and Durandus refers to it ; but it has long ceased to be a Roman usage.

The Eastern Church daily repeated *Magnificat*, besides *Benedictus*, at Lauds. The Armenian Church used it likewise at Compline, and so, perhaps, it made its way into Western Vespers, where it has always held the position of honour which *Benedictus* takes in Western Lauds.

“The points in which the Western Evening Office has taken the Eastern as its model, are for the most part sufficiently obvious. There is the same acknowledgment of this as being the second great Office in point of importance in the twenty-four hours, answering to the conjoint Nocturns and Lauds. Like Nocturns, it has a fixed number of Psalms, said continuously, and in about the



Eastern proportion to those of Nocturns. Like Lauds, again, it has a Canticle, Collect, and Preces. The number of Psalms said continuously was in general *five*; in S. Benedict's scheme, *four*. But the capital feature of this resemblance lies in this: that as the Morning Office leads up through a finely varied series of plaintive and jubilant psalmody to the natural dawn, considered as the memorial of the Creation, and of CHRIST'S Resurrection; so does the Evening Office, through a similar progression, to the beginning of artificial light at the close of day; the type and the remembrancer of the coming in of the True Light, 'not of this world,' in the world's eventide, and of His giving Himself, also at the evening hour, for its salvation."—Freeman.

The Eastern Vespers contain much else that is exceedingly grand; and they have a direct relation to the Eucharistic Office. On one point we must dwell, viz., the *Prokeimenon*, or summary of the Epistle, which is supposed to have furnished the example for the Chapter in Western Vespers (subsequently introduced also into the other hours).

"It does not seem difficult to discern how it was that the *Epistle* more particularly came to us thus projected upon the ordinary weekly Offices of the Church, probably even in primitive times. The Epistles were from the first, and by the express

tenor of some of them, designed to be recited in the Churches. And they would in the first instance be read, not exactly as Scripture, but as the living voice of Apostolic authority and teaching. It is probable that as such they obtained a place in the Communion Office at an earlier period than the Gospels did ; which may be the reason of the Epistles universally taking the precedence in that service.

“ It is an interesting circumstance, that the fixed weekly Capitulum at Vespers in the English Church was 2 Thess. iii. 4 : ‘ The LORD direct your hearts into the love of GOD, and into the patient waiting for CHRIST ;’ for, as is generally admitted, the Epistles to the Thessalonians were the earliest written of any, and they were specially ordered to be read in the Church. (1 Thess. v. 2, 7 ; cf. 2 Thess. iii. 17.) And it is at least conceivable that the habit, as at first formed, of thus commemoratively fulfilling the Apostolic injunction at the ordinary Offices, passed over from S. Paul’s favourite Church of Ephesus to Gaul, and so reached our shores.”—Freeman.

“ The Church in this hour says five Psalms : first, on account of the five wounds of CHRIST, Who offered His Sacrifice for us at the Vesper-tide of the world. Secondly, because we pray for forgiveness of those sins which in the course of the day we have committed through the five senses of our

body. Thirdly, by these five Psalms the Church mans herself against nocturnal tribulations. For this hour brings to mind the weeping of those on whom the Sun of righteousness hath set, and who therefore are in darkness. The Psalms are sung according to the subject of the day, as, for instance, on the seventh day, *i.e.*, the Sabbath, we speak of victory, and of the praise of God, on account of the Resurrection which follows.”—Durandus.

Durandus proceeds with Saturday Vespers. “The first Psalm (144), *Benedictus Dominus*, literally speaks of the victory of David over Goliath, but spiritually of our victory whereby we overcome Satan. Because, therefore, after victory, nothing remains but to praise the LORD, by Whom we obtain victory, there follow four Psalms, which are of praise: for in the first, the Church begins her praise, Ps. 145, *Exaltabo te Deus*; in the second she incites herself to it, Ps. 146, *Lauda anima mea*; in the third she invites others, Ps. 147, *Laudate Dominum*. In the fourth she congratulates the heavenly Jerusalem, saying, Ps. 147. 10, *Lauda Hierusalem*; and so with other ferias and Psalms.”

“In like manner Monday Vespers follow the Nativity; Tuesday, the Epiphany; Wednesday, The Betrayal; Thursday, the Institution of the Blessed Eucharist; Friday, the Passion.”—Neale.

“It is in fitting order that the Hymn should follow

the Psalms ; because the first thing needful is love in the heart, which is signified by Antiphons. Then follow good works, denoted by Psalms ; and afterwards, exultation of the mind, which is represented by the Hymn.

“ But because exultation often engenders negligence, the Chapter comes in to call man back to his own heart. . . . After the Hymn follows the *Y̅*. *Let my prayer be set forth in Thy sight as the incense* ; and it is customary, whilst it is said, that the Priest cense the Altar for the acceptance of the sacrifice, as was done under the law, (and the censuring is done at Vespers and Lauds,) after the Psalms and lesson, while the verse is said ; to signify that no man can offer sweet savour to God, nor give a good example to others by his work, except first his service be wrought, and he himself instruct others, in God.

“ *Magnificat* is repeated daily, in order that the frequent mention of our LORD's Incarnation may kindle the souls of the faithful to devotion in the works they have begun.

“ The song of the Blessed Virgin Mary is rather sung at Vespers than at other Offices ; because hereby we make constant commemoration of the Incarnation, which took place at the Vesper-tide of the world. Moreover, it is sung in the sixth office of praise, because our LORD came in the sixth age of the world. As the Song of Simeon is

sung in the seventh, by reason of the seventh age, that is, rest.

“To represent the rejoicing expressed in this Canticle, lights are kindled at Vespers ; either because the Canticle is of the Gospel, or that we, being of the number of the wise virgins, may run with the lamps of good works in the odour of the ointment of the Blessed Virgin ; entering with her into the joy of our LORD.

“And because our works are not radiant in lamps, except they be moulded by love, therefore the Canticle closes with the Antiphon, whereby love is signified.”—Durandus.

That it is a fitting and holy custom to offer incense at time of *Magnificat*, the Canticle of the Incarnation, Origen very finely sets forth as follows :

“Behold how our High Priest standeth and offereth Himself, to separate the living from the dead. Rise to the loftier heights of this Word, and behold how the Very High Priest, JESUS CHRIST, having assumed the censer of human flesh, and set therein the fire of the Altar, that is, the glorious soul wherewith He was born according to His human nature, and adding thereunto the incense, which is His immaculate Spirit, stood between the living and the dead, and suffered death to rule us no longer.”

## VII.—COMPLINE.

Compline is so called, because it completes the day's service of prayer. It is said by Grancolas to have originated with S. Benedict, that is, in the West, and was instituted as a form of prayer to be recited before going to rest: after which silence was kept until the next day, no food taken, and no work done.

The Roman Compline began with a Lesson. This is in imitation of those monastic uses in which, as a lesson was read at Chapter, before going to work, so another was read at night, when work was over. The latter was read in the Chapter-house, or cloister, like the former; at its close, the Prior said, *Our help is in the Name of the LORD*, and the Community departed into church; where, having searched their consciences, at a sign from the Prior, they made the mutual Confession.

There is no trace of this practice in the Sarum Book. Compline begins with the *Ÿ*. *Turn us, O GOD, our SAVIOUR*, and then, after the usual introductory versicles, proceeds to the four psalms which are never changed: Ps. 91 being omitted, however, during the three days before Easter, and the week following. The hymn and Antiphons, unlike the Roman, vary with the seasons. Some of the Antiphons are of wonderful beauty: one, for the third and fourth weeks in Lent, is drawn from that

famous early Notkerian sequence, "In the midst of life we are in death."

The fuller form of Eastern Compline is immensely long; and the chief materials of our own Service are to be found in it: Pss. 4, 31, 91, a hymn of three stanzas, returning thanks for preservation, and asking protection, many prayers, versicles and responses, mutual Confession and Absolution, etc.

The varying hymns in the English Office are said to be manifestly translated and condensed from parts of the Great Eastern Compline. The prayer, "Lighten our darkness," appears to be founded on a long hymn similar in character to that now so well known through Dr. Neale's translation:

"The day is past and over,  
All thanks, O LORD, to Thee!  
I pray Thee that offenceless  
The hours of dark may be.

\*                      \*                      \*                      \*

O JESU! make their darkness light,  
And save me through the coming night!"

"This Office begins contrary to the manner of the other Offices; for because we have been, as it were, singing psalms all day, and it is well-nigh impossible but that we should have contracted some dust of pride, therefore we humble ourselves, saying, *Turn us, O GOD, our SAVIOUR, for, if we say we have no sin, we deceive ourselves. . . .* Then

we proceed to call on the Divine help, saying: O God, *make speed*, etc.

“*Turn us*, etc., refers to the taking away of past evils. O God, *make speed*, etc., to the doing of future good works; because without the help of God we can do no good thing.

“And because all is to be done in praise of the Trinity, therefore follows *Gloria*. Four psalms are said, to obtain remission of the sins which we commit whilst we are in this body formed out of the four elements and four humours or temperaments.\* . . . And the Church begins by the voice of perfection, saying (Ps. 4), *Cum invocarem*, for this is to be said of the perfect. But because the perfect must hold themselves as imperfect, there follows in the same Psalm, *Have mercy upon me, and hearken unto my prayer*, which is the speech of the imperfect. After other admonitions to good, is made in the same Psalm mention of eternal peace: *in peace, in the very same*, [Vulg.] i.e., which is invariable, because we are always to have that peace in our minds; and specially while the body is to rest in its bed, the mind must rest in God, and must *also rest in hope*, wherefore follows the second Psalm (31,) *In Te Domine speravi*.

“But because hope without fear is not true hope, but rather presumption, therefore follows the third

\* According to the old theories: bilious, sanguine, lymphatic, and melancholic.



Psalm, concerning temptation, namely, Ps. 91, *Qui habitat*, wherein GOD promises to deliver the Church. This Psalm is said in order that we may be delivered from four temptations, namely, the terror by night, the arrow flying by day, the *Thing* [Vulg.] that walketh in darkness, and the sickness that destroyeth in the noon-day. The first is slight and hidden: the second slight and manifest; the third great and hidden; the fourth great and manifest. In the fourth Psalm, namely, Ps. 134, *Ecce nunc*, the Church blesses GOD for deliverance from nightly temptations, saying, *Lift up your hands in the sanctuary, and praise the LORD.\**

“Concerning this Psalm, Augustine saith, ‘Night is sad, day is joyful. Therefore by night is understood adversity, by day, prosperity.’

“The LORD is to be praised in adversity, as in prosperity, according to the example of Job. Therefore we now say, *Bless ye the LORD.*”—Durandus.

“The common use of the Church is to say four Psalms at Compline, but S. Benet setteth in his rule but three Psalms to be said at Compline. And thereto accordeth your service,† [Brigittine] that hath at Compline but three Psalms, which are these: *Memento Domine, Ecce quam bonum,*

\* “The fourth Psalm is the Psalm of charity. Thus, then, you offer these four psalms for the four graces—peace, hope, godly fear, and unity.”—Neale.

† The Office of the Blessed Virgin is that referred to in this extract, and the Psalms are the last three Graduals.

*Ecce nunc.* In the first Psalm, that is, *Memento*, ye promise that ye will neither go to bed, nor sleep, till ye have found in yourself a resting-place to our LORD GOD. And how that shall be, the other two Psalms teach; for the one, that is *Ecce quam bonum*, telleth of the love and unity that each one ought to have with the other; and the other, that is, *Ecce nunc*, speaketh of the praising and joy that ought to be had in our LORD GOD. And in what soul ever these two things are, that is, unity and peace with all others, and love and joy in GOD, there liketh our LORD to rest and to abide. And therefore, if ye say well your Compline, ye shall not be without these two. And if ye feel these two in you verily, then bless you, and go to bed, and sleep restfully and safely, for our LORD Himself resteth in you, and He will keep you while ye sleep."—*Myrroure*.

"But it is asked why six verses only are said of that Psalm, *In Te Domine speravi*. The answer is: because the LORD laid down His Life on the sixth day, in the sixth age of the world, and in the act of saying this sixth verse, namely, *Into Thy Hands, O LORD, I commend My Spirit*. Therefore we rightly conclude that Psalm at the sixth verse at Compline, in order that in this sixth age, wherein by Him we have been redeemed, (as the last verse ends, *Thou hast redeemed us, O LORD, Thou God of Truth*,) our sleep may be conformable to His; our body resting, and our heart watching, like as

His Flesh rested in the Sepulchre, and His Godhead watched. The Chapter is not omitted, because exhortation is always useful for perseverance in good things. Then follows the hymn, *Te lucis*, wherein we pray to be protected in the troubles of the night. After the hymn, comes the versicle, *Keep us, O LORD*, which marks the idea of the whole Office. For it prays the LORD to guard us against the dangers of the night.

“After this, having called to remembrance the ineffable joys which shall be the reward of our labours, we sing the Song of Simeon: *Nunc Dimittis*. First, in order that, finding peace after his example, we may attain to the true Light, which is CHRIST; secondly, because as holy Simeon said these words, desiring to pass from this life to another, so, when we are about to sleep, it is as though we were to die; for sleep is the image of death, and by the singing of this hymn, we commend ourselves to the LORD. Thirdly, for a cause mentioned under the head of Vespers. It is, moreover, to be considered that while the other Hours consist of seven parts: namely, Verse and Gloria, Hymn, Psalms, Lessons, Canticle (or Responsory), Preces, and Collect, yet in three Hours, namely, Lauds, Vespers, and Compline, is added an eighth, namely, the Evangelical Canticle; because these three Hours belong to the Octave, namely, to the Resurrection of the LORD. For He rose early in the morning, at Vespers

shewed Himself to the disciples, and at Compline said unto them, "Peace be unto you;" and therefore at these three Hours, the Hymn, which is an example of joy, is followed by the Canticle, that we may continue in the grace of the Gospel. The Gospel of grace in this Office is the Song of Simeon, wherein we ask for eternal grace, that, as Simeon, desiring to pass away after he had seen CHRIST, prayed to be let depart, so may we, after the light of faith, attain to the glory of hope, wherein shall be peace eternal. The LORD'S Prayer and Petitions are said afterwards, in order to guard us against nightly phantasies. The Creed, containing the profession of our faith, is added, in order that if we be overtaken by death, we may die in the confession of faith. In certain Churches confession is made as at Prime, according to that Scripture, *Confess your faults one to another*. In order that we give no rest to our temples until we have found out a place for the Temple of the LORD, Petitions and Collect complete this Office, according to that of the Apostle: *Pray one for another, that ye may be healed*. Again, Petitions mystically signify humility; which ought to find its place in the end, even as it was necessary in the beginning. . . The Apostles' Creed is said at Prime and at Compline, because we begin and end all our works in Him in Whose Name we believe. . . In the last place it is to be noted, that in every Day Office the Psalms

are invariable, but in the Night Offices they are variable. For by night is understood this world, which is changeable; but by day, that eternal world which is changeless. . . This Office also in certain Churches is invariable as to the Hymn, and also the Psalms, the Lesson, Petitions, and Collect; because it deals with peace, and especially with that peace for which we long, and which is changeless.

“ But why, when the five Psalms, beginning with the twenty-second, *Deus, Deus meus*, are said at Prime, is the Psalm *In Te Domine*, down to the verse, *Into Thy Hands I commend My Spirit*, said at Compline, rather than at any other hour? I answer: we read that CHRIST, Who is the Beginning and the End, and to Whom in these hours we sing, began on the Cross the Psalm, *My God, My God*, and continued to repeat all those Psalms following, till the above-named verse; and there He ended and gave up the ghost. Therefore it was fitting that we, who are undergoing the sufferings of this world, should be directed to the imitation of His at the Hour of Prime, which is the beginning of the Hours of the day; and at Compline, which in some points of view may be considered as the close, or the last, of these Hours of the day, this verse ought to be said.”—Durandus.

## VII.—COMPARISON OF EASTERN AND WESTERN OFFICES.

“ It will not be uninteresting to endeavour briefly to discriminate in this place the genius of the East and of the West, as exhibited in their respective forms of ordinary worship which we have now passed under review ; more especially as our present Offices (in the Common Prayer Book) combine, in a measure, the temper and characteristics of both.

“ The East, then, if we leave out of the account those enrichments which her ordinary Offices derive from the Eucharist on Sundays and Festivals, and take her, so to speak, in her everyday dress, is more uniform and unchanging ; the West more multiform and variable. Witness the single changeless Invitatory and Benediction of the one Church, and their endless varieties in the other. While the West rings countless changes, according to the season, on the same essential idea, the East prolongs it in one unvaried and majestic toll, from the beginning to the end of the year. The East, again, is more rapt, the West more intellectual. The East loves rather to meditate on God as He is, and on the facts of Christian doctrine as they stand in the Creed ; the West contemplates more practically the great phenomena of Christian psychology, and the relations of man to God. The East has had

its Athanasius and its Andrew of Crete ; the West its Augustine and Leo. Hence Psalms and hymns in more profuse abundance characterise the Eastern ; larger use and more elaborate adaptations of Scripture, the Western Offices. The East, by making the Psalms all her meditation, seems to declare her mind that praise is the only way to knowledge ; the West, by her combined Psalm and lection system, that knowledge is the proper fuel of praise. While the East, again, soars to God in exclamations of angelic self-forgetfulness, the West comprehends all the spiritual needs of man in Collects of matchless profundity ; reminding us of the alleged distinction between the Seraphim, who love most, and the Cherubim, who know most. Thus the East praises, the West pleads ; the one has fixed her eye more intently on the Glory-throne of CHRIST, the other on His Cross. Both alike have been dazzled and led astray by the wondrous accidents of the Incarnation. Finally, the East has been more inquisitive and inventive in the departments both of knowledge and praise ; the West, more constructive, has wrought up, out of scattered Eastern materials, her exhaustive Athanasian Creed, and her matchless *Te Deum*."—Freeman.

## CHAPTER III.

## SOME MINOR OFFICES, ETC.

I.—*Office of the Blessed Virgin.*

SIDE by side with the great Divine Office, which we have now been considering, we find a lesser Office of similar construction : that of the Blessed Virgin. Its history is very obscure. S. John Damascene, in the eighth century, is said to have used, or composed it ; and in the same century, the Benedictine monks of Monte Cassino appear to have been bound to say the Hours of this Office after, and those of the Office of S. Benedict before, every day and night hour of the Divine Office. The use of the Little Office of the Blessed Virgin, much shorter than that just mentioned, was promoted about the eleventh century, by S. Peter Damiani, and the Cistercians accepted it in the twelfth ; never omitting its recitation at any time, except for the solemnity of Easter. Pius V. confirmed the decree. The Office was to be omitted on double feasts, Christmas Eve, etc., and on Saturday, when the Office of the Blessed Virgin is said on that day. In 1096, Urban II. ordered all clerics to say it daily : and it became customary, though not perhaps, as an universal law.



Salisbury Cathedral is dedicated to the Blessed Virgin. The devotion to her, which was so marked a feature in mediæval England, was sure therefore to find full expression in the Sarum use.

Daily throughout the year were said Vespers and Matins of her Office, either in choir or in the chapter-house; except on Double Feasts, and in the time from Christmas Eve to the Octave of S. Stephen, on the Vigil of Epiphany, from Maundy Thursday to Low Sunday, and in Whitsun week. The Vesper Psalms, said under one Antiphon, were 122-126, inclusive, except on Tuesday, when they had been already said in the Divine Office, and therefore were replaced by those of the second Vespers of Christmas Day. The Vesper hymn was always *Ave maris stella*; Antiphons, Chapters, Collects, and Hymns at other hours, varied according as the season was that of Advent, the time between Christmas and Candlemas, Eastertide, or the time between Candlemas and Advent, exclusive of Easter: the Collects were chosen out of those in the Divine Office, and were those for Christmas Eve, and for the memorials of our Lady in Advent, Eastertide, and through the year.

No ferial petitions were said at any hour: but the Collect was immediately followed at Vespers and Lauds by memorials of the HOLY GHOST, the Patron of the Church, the Saints whose relics were kept in it, All Saints, and Peace.

The Psalms at Compline were 13, 26, 129, 131, followed by *Nunc Dimittis* and Collect.

At Matins, the Invitatory was, *Hail, Mary, full of grace; the LORD is with thee*: the hymn *Quem terra*. Three Psalms were said under one Antiphon: on Sunday and Monday, 8, 19, 24; on Tuesday, 45, 46, 87; on Wednesday, 96, 97, 98. On Thursday and Saturday, unless full service of our Lady was held, the order of Psalms and Antiphons was as on preceding ferias. Three lessons and responses followed, and *Te Deum*, except when forbidden by the season.

At Lauds, Sunday psalms were said under one Antiphon: Hymn, *O Gloriosa fœmina*, or *Enixa est puerpera*: *Benedictus*, and Collect.

At Prime, the Psalms were 54, 117, 118 (no Athanasian Creed); at Tierce, 120, 121, 122; at Sexts, 123, 124, 125; at Nones, 126, 127, 128. According to the present Roman use, when said in Choir, Matins and Vespers of this Office precede the Office of the day; but the other hours follow it. The full Office of the Blessed Virgin, with three Nocturns, is now said in the Roman Church by those bound to recite the Divine Office, on Saturday, instead of the regular Saturday Office; and there are not wanting those who attribute this substitution to indolence; the Office of nine lessons, with nine short psalms, being much shorter than the

common Saturday Office with twelve, some of which are very long.

At the present time, most active orders in the Roman Church, and some contemplative, say the Little Office of our Lady only.

The Antiphons of the Blessed Virgin now said at the end of the Roman Compline, do not form part of the Office, and were originally said simply as private and voluntary devotions. They were first placed in the Breviary by Cardinal Quignon, whose example was followed in this instance by Pius V.

## II.—*Office of the Faithful Departed.*

It was a primitive custom in the Church, that the Priest at Mass should always offer the Sacrifice for dead as well as for living: reciting the names of the departed, as inscribed on diptychs; which were double tablets, made to close like a book, on one side of which were set the names of the dead, and, on the other, those of living persons of note. Afterwards a special Office for the Dead was instituted, and was said after the Canonical Hours. The original author is unknown; but it is very ancient. Its composition has been attributed to Origen, and also to S. Augustine. The Responsories are ascribed to Maurice, Bishop of Paris, who died in 1196. Of the Collects, those beginning, *GOD, Who among Apostolic Priests*, and *GOD, the Creator and Redeemer of all the faithful*,

are from the Sacramentary of S. Gregory. Pius V. added three: for burial, anniversary, and parents. That for burial is from the Sacramentary. Clement VIII. added other two: one, for man or woman, being taken from the Sacramentary. No later change has been made. The Sarum use was like the Roman, but more ancient in its form. The rule in the Sarum book was to say one Nocturn of the Office every night after ordinary Matins, except on occasion of a feast of nine lessons, and in Christmas and Easter-tide, etc., and to endeavour to go through the three Nocturns once in every week. The Office began with the Antiphon to the Psalms at Matins, as well as at Vespers and Lauds; the Invitatory being omitted. The verse "*Eternal rest grant unto them, O LORD: and light perpetual shine upon them,*" was the Antiphon under which all the Psalms at Vespers were said, and was not used, as in the modern Roman Office, to replace *Gloria* at the end of each Psalm, and in the last response of each Nocturn. The Psalms and Lessons are identical with the Roman: the Responsory and Collects have some characteristic and beautiful variations.

Mass for the dead was also said daily in the Chapter House of Salisbury Cathedral. The ancient form of this Office, resembling that for the three days before Easter, is accounted for by some as being in imitation of CHRIST's obse-

quies; but the true reason appears to be that, in this case, modern innovations have not been introduced. The Invitatory is omitted in the Roman use, unless three Nocturns are said; because more are to be called to that longer and more solemn service. The Office for the Dead has only First Vespers, Matins, and Lauds. Gavanti supposes the absence of Second Vespers to arise from the lesser dignity of the solemnity: like a simple feast which has first Vespers only. Others say, the Office will have its close when the soul, now commended to the memory of God, enters on perfect beatitude. In reference to the incomplete blessedness of the faithful departed, also, the coffin is censed at the top and two sides, but not all round. The third, seventh, and thirtieth days after a death, are noted for special commemoration. The third day, because as CHRIST'S Resurrection on the third day renewed our life, so we pray for the happier state of the departed, and hope for their blessed resurrection. The seventh, because the seventh day of the week is the Sabbath; and we pray the LORD of the Sabbath to give eternal rest to the souls of the faithful departed. The thirtieth day, or month's mind, is kept according to Old Testament examples (Num. 20; Deut. 34: the thirty days' weeping for Moses and Aaron). The year's mind, or anniversary, is commemorated "lest the soul prayed for be not yet released: for it is better

to pray more than enough, rather than too little." It was hardly necessary to adduce such a reason as that.

The Office is said (in the Roman use) on the first feria of the week, in Advent and Lent, in order to lose no time in praying for the dead. Monday is also said to be the fittest day for this Office, because on that day were made the heavens, to which the Church prays that the faithful souls may be admitted. The Office in old time was said daily as in England : but Pius V. confined it to one day in the week, in Advent and Lent ; and in other seasons, to the first day, unhindered, in every month : always excepting Easter-tide, during which it is omitted.

### III.—*Psalm 119.*

"The 119th Psalm, daily recited in the Church's Office, is called pre-eminently the ' Psalm of Saints.' It was composed after the return from Babylon : when the Jews had at last put idolatry away for ever, and some among them began to realize more fully the spiritual character of their Law. Almost every verse contains some reference to the Law under one or other of ten names. These have been classified as follows : '*Law* is the generic phrase, including all the others, and taken for the whole scope of Divine revelation ; *Testimonies*, are such precepts as are prohibitory,

*attesting* God's holiness, *protesting* against man's sinfulness; *Statutes*, are positive enactments, ceremonial ordinances, and the like; *Commandments*, moral enactments; *Judgments*, formal decisions of duties as laid down in the Law; *Precepts*, are counsels recommended to individuals for their guidance and profit; *Word*, is any verbal revelation of God's will; *Saying*, or rather *promise*, the declaration of blessings to follow on obedience; *Way*, the prescribed rule of conduct; *Faithfulness*, the abiding character and permanence of the Law.'

“ ‘This Psalm,’ says the *Gloss*, ‘is the teacher of the faithful, a paradise of all fruits, the storehouse of the HOLY GHOST; and just in proportion as it seems easier on the surface, so is it deeper in the abyss of its mysteries. Other Psalms shine a little, as lesser stars, but this one like the sun, glowing with the noonday heat of his full blaze; and it glows with every kind of moral sweetness. And it has been compared to a tree of two and twenty branches, each with eight boughs, from which drops of sweetness continually fall. They observe further that the alphabetical arrangement, as noting the very rudiments of knowledge, implies that moral teaching in the first principles of life which the perfect need to give the unlearned, that they may attain the palm of blessedness at last. And the grouping into octonaries of verses signifies on

the one hand this blessedness, summed up in the eight beatitudes, while the day of the new creation is itself counted as the eighth, coming as it does after the recurring seven days of this present world."—Littledale.—*Commentary on the Psalms*.

#### IV.—*Penitential Psalms*.

These Psalms, as Dr. Neale says, are the seven weapons wherewith to oppose the seven deadly sins : the seven prayers inspired by the sevenfold SPIRIT to the repenting sinner : the seven guardians for the seven days of the week : the seven companions for the seven Canonical Hours of the day.

They were in use under their present name, in the time of S. Augustine. Innocent III. ordered their recitation in Lent : and they were originally said daily during that season. So the Sarum book directed. Pius V. assigned Fridays only for their use.

Cassiodorus, following Origen, says that they are seven by reason of the seven ways whereby sins are remitted : Baptism, martyrdom, almsgiving, freeing slaves, converting souls, abundant charity, and penitence.

Cardinal Bona remarks that the ancient canons imposed seven years' penance for grave offences : the leper was to be sprinkled seven times ; Naaman was sent to wash seven times in Jordan ; in the



seventh year remission was to be made ; and the great Jubilee took place after the square of seven years ; and other like things : whence he infers, that not without cause is the number of these Psalms fixed at seven ; that those cleansed in a sevenfold manner, free from seven plagues, seven devils being cast out, may be brightened by the grace of the sevenfold SPIRIT.

The ladder of repentance, says Bakius, quoted by Dr. Littledale, has seven steps, denoted by the seven Penitential Psalms. The first is fear of punishment, *Rebuke me not*. The next is sorrow for sin, *I will confess my sins unto the LORD*. Thirdly, the hope of pardon, *Thou shalt answer for me, O LORD my GOD*. Fourthly, the love of a cleansed soul, *Thou shalt purge me with hyssop, and I shall be clean*. Fifthly, longing for the heavenly Jerusalem, *When the LORD shall build up Sion, and when His glory shall appear*. Sixthly, distrust of self, *My soul fleeth unto the LORD*. Seventhly, prayer against final doom, *Enter not into judgment with Thy servant*.

#### V.—Gradual Psalms.

These Psalms, as before observed, were said daily in Lent ; and, in the Sarum use, after Tierce, consecutively, without interspersions of prayers, but followed by the great Litany. The present Roman use has them on Wednesday only in Lent,

before Matins, and broken into three divisions of five psalms, with prayers intervening. This manner of recitation was not unknown in England, for it is enjoined in the "Ancren Riwele."

"Ayguan alleges that the fifteen Psalms were divided by the Jews into three portions of five, with prayers intercalated, much as the Gregorian division of Matins into three Nocturns: and that each of the three grades of advance in the spiritual life is betokened by each quinary; the beginners, the progressors, and the perfect, or, in other terms, those who are severally in the purgative, the illuminative, and the unitive way. And thus it will be noticed that in Pss. 120—124, there is constant reference to trouble and danger; in Pss. 125—129, to confidence in God; in 130—134, to direct communion with Him in His House. And a late commentator defines the fifteen degrees of going up out of the valley of weeping to the Presence of God to be (1) affliction, (2) looking to God, (3) joy in communion, (4) invocation, (5) thanksgiving, (6) confidence, (7) patient waiting for deliverance, (8) God's grace and favour, (9) fear of the LORD, (10) martyrdom, (11) hatred of sins, (12) humility, (13) desire for the coming of CHRIST, (14) concord and charity, (15) constant blessing of God."—Littledale.

"Five are the senses of man, whereby he

ascends to the Triune God, therefore the Psalms are divided into sets of five.

“Radulphus notes, that as the first five are said for the dead, the second for ourselves and our friends, and the third for all the faithful, from the cleansing of the dead we ascend to the cleansing of ourselves in the second Collect, and to union with God in the third ; also that, in the second division, ceasing to do evil, in the third, we may learn to do well ; which includes all righteousness.

“Bellarmine, in his book of the ascent of the soul to God, marks fifteen steps in three orders of degrees, which, with a little change, may be very well adapted to these Psalms : in the first five considering corruptible things, earth, water, air, fire, and mingled things ; in the next, heavenly bodies : man, his rational soul, the angelic nature, the Divine essence. In the third, the power of God : His mind, wisdom, work, mercy, righteousness. All which is set forth in that golden little book.

“*Gloria* is not said to the first five, because in praying for the dead, we are not so much glorifying the Trinity, as desiring for those that one and eternal rest, after the purification of the five senses whereby they have sinned. But glory is given to God by our arising, whether we depart from sin, or do righteousness.”—Gavanti.

“The only period of the year in which any long portion of the Psalms is repeated, evening after

evening, in the Eastern Church, is the fifteen weeks before Christmas Day. And the Psalms repeated are no other than these ‘Pilgrim songs.’ The idea evidently is that the Church is then approaching week by week—a week for each song of degrees—to the true Tabernacle and Temple, which our Blessed LORD by His Nativity pitched among men. These Psalms are also said on week-days in Lent.” —Freeman.

“And these Degrees or Steps are said to be numbered fifteen in the Psalter, or in Solomon’s temple, to teach that we can rise again to heavenly things by the septenary of the Law, and the octave of our LORD’s Resurrection; and can in no other way escape the prince of this world, unless the repose of the soul after the flesh be granted, as though in the seventh age, and the resurrection of the flesh at the end be created, as on the octave. By reason of these fifteen *degrees*, that is, the knowledge of both Testaments, it is recorded that the water of the Flood, which rose vastly above the hollows of the valleys, and the level of the plains, was fifteen cubits higher than the tops of the loftiest mountains; because the faith of the Church, hallowed by the waters of Baptism, not only readily surpasses the moral code of the Gentiles, but by its height of virtue exceeds the mightiest intellects of philosophers, because it knows how to live rightly in the world, and to believe, hope, and love

the everlasting life of the soul, with the resurrection of the body in the world to come.

“There is some difference of opinion as to the exact meaning of the title, *Songs of Degrees*, or *Gradual Psalms*, prefixed to the fifteen poems which follow the great Song of the Law, and which, from their completeness in themselves, have been aptly styled, ‘The Little Psalter.’ One ancient Jewish view is that they were intended to be liturgically used in processions to the Temple, one upon each of the fifteen steps leading up from the Court of the women to the great portal of the Inner Court of the men, or ‘Court of Israel.’ The fact that there was *some* ascent is certain, from the phrase *go up*, used of Hezekiah’s visit of thanksgiving; the probability that the steps were *fifteen* in number is inferred from the double mention in Ezekiel of two flights of stairs in the temple of his vision, one of which had seven steps and the other eight. But the most ancient Christian tradition, without being inconsistent with this one, is more probable, that they are originally pilgrim-songs, for *going up* to Jerusalem, and their title is derived from the same root as the verb to denote the *going up* of Israel out of Egypt, and the going up of the Jews with Ezra and Nehemiah out of Babylon to Jerusalem. It is then probable enough that, first written as expressions of longing for a delayed blessing, and perhaps marking a series of events

connected with the end of the Captivity, as Origen believes, they came to be used later by the caravans of Hebrew pilgrims going up to Jerusalem at the three yearly festivals. And so explained, a remarkable order is manifest in them. Ps. 120 expresses weariness of heathen companionship and surroundings; 121, the first sight of the mountain girdle of Palestine by the pilgrim, now fairly on his way, and trusting in God to keep him safe on the road; 122, the concourse of pilgrims as every cross-road sends its single travellers to swell the great caravan of the main highway; 123, a prayer in peril of an attack by banditti; 124, thanksgiving for deliverance from that danger; 125, the first sight of the mountains round Jerusalem; 126, happy and peaceful talk with sympathising hosts sheltering and feeding their pilgrim countrymen; 127 brings them in sight of the peaceful city itself, and therewith recalls how it was once compassed by war as a punishment for neglecting its Keeper, the true Builder of the glorious House, the one sure Watchman of its formidable walls; 128 is the greeting to the citizens who come out of the houses to meet and welcome the approaching pilgrims; 129 is the thankful expression of security uttered by those who are now safe within the fortifications; 130 brings them in sight of the Temple, and breathes mingled tones of penitence, longing, and hope, uttered from the valley, *out of the deep*, as the

pilgrims prepare to ascend Mount Moriah; 131 is the hush of reverence on near approach to God's House of Prayer; 132 brings the pilgrims in full view of its pomp and beauty, which causes them to break out into eager words of praise and blessing, recalling the memories of David's zeal for the Tabernacle; 133 is caused by the sight of the anointed priests, visible on the steps and in the outer court; 134 brings the happy pilgrims within the sacred precincts, and is their greeting to the priests whom they had seen at a little distance just before; while the closing words of all, being the priestly benediction uttered upon the travellers, fitly end the pilgrimage, and are the final reply to the first utterance of the series, 'When I was in trouble I called upon the LORD,' answered by, *The LORD that made Heaven and earth, bless thee out of Sion*. Whatever their first occasion and their subsequent employment may have been, at any rate there is no doubt of the religious fitness of the old Jewish comment on this Jacob's ladder of prayer and praise, that each Psalm of the series is a 'Song on the steps on which God leads the righteous up to a happy hereafter.'"—Littledale.

#### IV.—*Litany*.

The word Litany, according to Mr. Palmer, has been used at different times in very different senses. Originally it was applied to all prayers and suppli-

cations, public and private. In the fourth century the name was assigned more especially to solemn offices of prayer performed in processions of clergy and people. And when the Arians, being obliged to worship outside the city walls, went forth for the purpose in procession, singing hymns and psalms, S. John Chrysostom instituted still grander processions of a parallel character, to counteract the effect on his people's minds. These were called Litanies.

But the name Litany was sometimes applied to the persons taking part in the procession, as well as to the service then used. Various parts of the Divine Office were called by this name; and especially, in later times, any portion containing the invocation *Kyrie Eleison*.

The Western word Rogation was equivalent to the Eastern Litany; but in process of time the Western service became known by the Eastern name: and the Rogation was taken to signify those three days only, set apart by Mamertus for special prayer at Ascension-tide, as presently to be mentioned. Annual Litanies of this kind were never received by the Eastern Church. In the West, they were used, in some places before, in some, after Ascension Day, and also at other times. Processions were unknown till the fourth century, when first the peace of the Church rendered them possible. The service used in these processions



originally resembled other Offices ; and consisted of Psalmody, Scripture Lessons, and Prayers. Such was the Litany of Mamertus.

The later Litanies of the Western Church contain invocations of many Saints. This use is peculiar to the West. It is traced back to the eighth century, but not earlier; and even so is the earliest example of any such invocation in the public offices of the Church. The place now filled by these addresses, was probably occupied originally by frequent repetitions of *Kyrie*. Gregory of Tours, speaking of the Litany instituted at Rome by S. Gregory, says: "*Kyrie Eleison* was sung through the streets of the city." According to the very ancient Roman Ritual, "They say one hundred times *Kyrie Eleison*, one hundred times *Christe Eleison*, one hundred times again *Kyrie Eleison*:" and Walafrid Strabo observes that Litanies are rather invocations of Divine mercy than invocations of the Saints. But we find the later practice mentioned by Victor Vitensis, who says that in public calamities and Vandal persecutions, it was the custom to call on all Saints, thus: "Pray, ye holy Patriarchs, holy Prophets, holy Apostles, be ye our advocates, especially thou blessed Peter . . . . thou blessed Paul . . . . ye holy ones, let your groans for us rise up together."

The form of Litany prayers begun by the officiant and responded to by the people, is copied from an

Eastern model: the Ectene, recited in every Liturgy, and familiar to many English readers through its reproduction in Bishop Andrewes' Devotions.

The Antiphonary of Gregory the Great appoints a large number of anthems to be sung during processions; and one of these is the very Litany which, according to Venerable Bede, was sung by S. Augustine and his company as they approached Canterbury for the first time.

### VII.—*Dignity of Festivals.*

Something must be said on the Dignity of Festivals: an intricate and perplexing subject, with which the use of the Breviary brings us in contact. Without attempting a dissertation which would require learning and research, it may be possible to put a few puzzling things in a clearer light.

All days, then, are divided under the two heads of *ferias*, and *feasts* or *festivals*. *Feria*, in the ecclesiastical sense of the word, means an ordinary week-day. In classical Latin, it means, on the contrary, a holy day. And the reason given, whether rightly or not, for this change of application is, that in the Christian Church all days become holy.

The days of the week, then, if we begin with Monday, are styled *feria secunda*, *feria tertia*, etc., till Saturday and Sunday, which are respectively

*dies sabbato* and *dies dominica*. The ecclesiastical Kalendar retains the ancient Latin arrangement of Kalends, (whence the name Kalendar,) Ides, and Nones.

Festivals were variously arranged according to the diverse Uses, and herein lay their chief diversity. For practical purposes, it is only needful here to consider the orders of the Sarum and Roman books.

There are in both, two great divisions: into Double and Simple Feasts.

The classification of Double Feasts is as follows:—

| In the Sarum use: |            | In the Roman:           |  |
|-------------------|------------|-------------------------|--|
| Principal         | } Doubles. | Doubles of the First    |  |
| Greater           |            | Class,                  |  |
| Lesser            |            | Doubles of the Second   |  |
| Inferior          |            | Class,                  |  |
|                   |            | Greater Doubles,        |  |
|                   |            | Semi-Doubles (that is,  |  |
|                   |            | having two Vespers, but |  |
|                   |            | not doubling the Anti-  |  |
|                   |            | phons). Days in Octaves |  |
|                   |            | fall under this head.   |  |

None of these terms are strictly interchangeable; that is, for instance, although *Principal Double* in the Sarum answers to the dignity of *Double of the first class* in the Roman, we find placed under that head in the Roman Kalendar not only all the Prin-

principal Doubles of the Sarum, but some of its Greater and Lesser Doubles also.

The Sundays of the year are also divided according to their dignity :

| Sarum :                                                                                            | Roman :                                                                                                |
|----------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| Principal privileged<br>Greater privileged<br>Lesser privileged<br>Inferior privileged<br>Ordinary | Greater Sundays of<br>the first class,<br>Greater Sundays of<br>the second class,<br>Ordinary Sundays. |
| } Sun-<br>days.                                                                                    |                                                                                                        |

A simple feast in the Roman Kalendar is one, the celebration of which begins at the Chapter of the first Vespers ; having one Nocturn only at Matins, and ending after Nones, without second Vespers. This is the rule of the Roman Simple, and it has no exception.

The Simples of Sarum are very much more elaborate, and are many more in number. There are several divisions, of sorts rather than of degree : Simples of nine and of three Lessons ; with and without rulers ; with Triple and Double Invitatories. The Simples of nine Lessons nearly correspond to the Roman Semi-Doubles, have two Vespers, and hold the same rank as Sundays of the fourth class. The Simples of three Lessons assimilate to the Roman Simples, and are superseded by all Sundays and by greater Ferias.

The title of Triple or Double Invitatory refers to

the ceremonial only, not to any distinction in the matter of the Office. And thus it was. We have seen that the English Church had Rulers of the Choir, whose duty it was to sing the Antiphons, etc., and to superintend the choristers. A feast was said to have double or triple Invitatories, according as it had two or three Rulers: by whom the Invitatory was sung. Double Feasts had four Rulers.

In addition to all these, there were also Offices of Commemoration, used monthly, weekly, or at other intervals; or when the sets of ferial lessons for any week ran short, and no Saints' day was at hand to fill the gap. These were Offices of the Blessed Virgin, and of the feasts proper to the place (*festi loci*), and never had second Vespers. Nor was any memorial made of them in the place of second Vespers.

Ferias were divided under the name of greater and ordinary ferias: the Sarum use containing, as usual, several sub-divisions. But it is sufficient to say, that among greater ferias, in both uses, were counted the week-days of Advent and Lent, Rogation and Ember days, memorials of which were always to be made, no matter what Feast occurred upon them.

Now all this elaborate classification was made in order to avoid any doubtfulness and confusion on those very frequent occasions when different festivals, moveable or otherwise, clashed with each

other. Or, more correctly speaking, their clashing was rendered impossible, by the rules laid down for every possible case.

One festival is said to *occur* with another, or with a Sunday, if both fall on the same day. One *concur*s with another, if it falls on the day following (so as to raise the question whether to say the second Vespers of the former, or the first Vespers of the following). All questions of precedence arising from occurrence and concurrence are settled by fixed rules, according to which the festivals are translated, commemorated, omitted, or celebrated according to their technical dignity. For instance: Sundays of the first class (Principal and greater privileged Sundays) never yield place to any festival whatever. Any feast occurring on such a day is, according to its dignity, transferred, or, for the current year, omitted. All this arrangement is made perfectly clear in modern Breviaries by the Tables of Occurrence and Concurrence. But this convenience was entirely unknown to our forefathers: therefore that well-known complaint in the Preface of the Common Prayer Book: "Moreover, the number and hardness of the rules called the *Pie*, and the manifold changings of the service, was the cause, that to turn the book only, was so hard and intricate a matter, that many times there was more business to find out what should be read, than to

read it when it was found out.”\* Nor was there formerly to be found any such arrangements of General Rubrics, full, clear, and conveniently placed, as that which renders the use of the modern books so much easier. In the Sarum books, the rubrics are indeed plentiful: but they are scattered here, there, and everywhere; and sometimes, unfortunately, are to be found nowhere.

\* By way of example, here are some few lines from the Pie, or Pica, which was its Latin name, *said* to have been derived from the piebald appearance of the red and black words. It is a list of every possible combination of commemorations that could take place under every Sunday Letter. (This first extract gives the rule for the occurrence of S. Andrew's day on Advent Sunday.)

Littera do. E. pridie kalen. decembri tota cantetur hysto. et solen. memo. de sancta maria: et fes. apostoli differatur in crastino: licet fes. loci fuerit: secunde vespere erunt de apostolo cum oratione *Maiestatem* et memo. de domi. et de sancta maria solenniter cum an. *Ave maria*. Feria 2. de apostolo. Feria 3. 4. et 6. commemo. Feria 5. de sancto Osmundo. ix. lec. omnia de communi.

That was made out clearly because it was on the first page: but take this for Rogation-tide, by which time greater skill in deciphering is evidently expected.

4.G. Do. 5. post pas. de do. In lau. oe. ae. dnr. Fe. 2. et 4. de fe. in. 2. fe. dnr. R̃. de. 4. fe. et in. 4. fe. dnr. R̃. de. 2. fe. cu. R̃. *Dicant nunc*. Fe. 5. de ascen. ad 2. vespe. fiat memo. de sanctis sub silen. Feria. 3. de sancta maria.

## CHAPTER IV.

## SEASONS AND FESTIVALS.

“THE great year of this present life, extending from the beginning to the ending of the world, is divided into four parts: first, the time of erring, from Adam to Moses; wherein all men departed from the worship of God. Second, the time of recall: from Moses to CHRIST; wherein men were recalled by the law and the prophets. Third, the time of reconciliation: from the birth of CHRIST to the Ascension; wherein human things were reconciled to Divine. Fourth, the time of pilgrimage: from the Ascension to the end of the world. These seasons of the great year of the world are commemorated by the Church in her own various seasons. For in Advent, she celebrates the time of recall; from Septuagesima till Low Sunday, the time of error; in Easter-tide, the time of reconciliation; from Trinity to Advent, the time of pilgrimage. And the Church begins the offices of her spiritual warfare at that season which figures recall, not following the natural order; for it was not fitting that she should begin by the time of wandering astray, who desired to avoid error, and find the physician.”—Sicardus.



## I.—ADVENT.

Advent is an old name for Christmas. The Mozarabic Missal, and Lanfranc's Statutes, mentioning the Sundays before Christmas, call them the Sundays before Advent. It appears always to have been the practice to set apart some time in preparation for Christmas, though no certain mention of the period is found in the records of the first five centuries. The first distinct notice we have of its observance is in Gaul, whence it appears to have passed into Italy. S. Gregory of Tours says that Perpetuus, bishop also of Tours, prescribed fasts in his diocese, on three days in the week, from Martinmas to Christmas. The ancient monks caused their Advent preparation to consist chiefly in three things: prayer, fasting, and withdrawal from the conversation of men. In S. Gregory's Sacramentary are set down five Sundays before Christmas; the first being that of the five loaves; (the Gospel still read on the Sunday next before Advent, and fifth from the Nativity, when, after five ages, CHRIST, coming in the sixth age of the world, satisfied the faithful with heavenly food.)

“The Advent of the LORD is well said to have taken place (albeit He is everywhere always present by His Divine Majesty) when, assuming that which is visible to us, He manifested Himself to eyes of flesh. Which came to pass, when the Word—by

Whom all things were made, Who was in the world, and the world was made by Him, and the world knew Him not—when the Word was made flesh, that He might dwell among men : and again, it is future ; when He Who now sitteth at the right hand of God, and yet is with us till the end of the world, shall appear to us in that same form which He assumed at His first coming. Therefore the time preceding Christmas is called Advent, because it commemorates His comings, both past and future. The first Sunday, treating of the first Advent as though yet future, speaks in the person of the ancient Church. The second and third Sundays, setting the second Advent before expectant and longing souls as now nigh at hand, sounds the warning trumpet of the prophets and apostles. The fourth Sunday looks to the time immediately preceding the LORD'S Nativity, when His Divinity shod Itself with our nature."—Rupert of Deutz.

Sicardus enters into detailed expositions of various parts of the offices for each Sunday and festival ; but it will be sufficient for us to confine our notices to those passages which are of most importance, or of least obvious meaning.

The first Responsory at Matins on Advent Sunday was sung with great pomp. The words, " Go ye forth to meet Him," were accompanied by instrumental symphonies, and in the Churches at Paris and elsewhere, the largest bell was tolled at

the same time, as a sign to the people to go forth to meet Him. This is the only response which has three versicles ; and the exposition of it is very elaborate. “ Its subject is the first Advent, and it is sung in the person of John Baptist, or of the Bride, saying, *Beholding from afar*, namely, from earth to heaven, *lo, I see the glory* [power] *of God*. Although Power be properly assigned to the FATHER, Wisdom to the SON, and Love to the HOLY GHOST, the word here signifieth the SON of God, to Whom all power is given in heaven and earth. He came, when He shewed Himself visibly, *with a cloud covering the whole earth*. This cloud is the mercy of God. Hereinto Moses entered when he went to receive the Law. This led the people in the wilderness. This is the power of the Most Highest, which overshadowed the Virgin, and which covers the whole earth, because the earth is full of the mercy of the LORD. *Go forth to meet Him and say, Tell us if Thou art He that shall reign over Thy people Israel*. Thus John said to his disciples, *Prepare ye the way of the LORD* ; and, through his disciples to CHRIST, *Art Thou He that should come, or look we for another?* Or, they are the words of the Bride to the virgins : Go forth to meet the Bridegroom. This response has three versicles and one Gloria, signifying the four-fold Advent of CHRIST : (1) His Nativity ; (2) His entrance into the faithful soul ; (3) the hour of

each man's death ; (4) the last Judgment. Or, the four ages ; before the law, under the law, under the prophets, and under grace. The Church, addressing all men who lived before the law, few of whom followed the One God, saith in the first versicle, *All ye people, and all that dwell in the world, rich and poor, one with another, (that is, all of you, bad and good,) go forth to meet Him.* In the second versicle, speaking in the person of those men who lived under the law, she addresses their Lawgiver : *Hear, O Thou Shepherd of Israel*, as if to say, Thou That rulest the people of Israel in Thy law, and ledest them as a shepherd doth his sheep, *Tell us if Thou art He that shall reign over Thy people Israel.* In the third versicle, being certified by the prophets of the SAVIOUR'S Advent, she cries out with desire : *Lift up your heads, O ye gates, and the King of Glory shall come in.* In the fourth, rendering thanks to the SAVIOUR, and to the whole Trinity, for the Advent, she says, *Glory be*, etc. The response is repeated from the beginning, because the LORD'S Advent is again expected by the faithful."—Sicardus.

The mention of the ox and ass in the first lesson at these Matins, referring to the stupidity of the Jews, led to their introduction in pictures of the Nativity ; there is no ancient tradition as to their being present at that time.

The Gospel for the first Sunday in Advent was

in Sarum, as in the modern English use, of the entry into Jerusalem. The ass tied, with the colt, being typical of human nature, which CHRIST unbound at His coming.

“The Office of the second Sunday is an Office to rejoice the heart of him who hath accepted the LORD’s first Advent, and, justified by faith, and having peace with God, desires in the second Advent to behold His glorious kingdom.

“That of the third Sunday is an Office of consolation, especially for the rulers of the Church.

“The fourth Sunday sets forth the mystery of the Incarnation. *Over Edom will I cast out My shoe*, signifies, To the Gentiles I will make known My Incarnation. *Whose shoe’s latchet I am not worthy to unloose*, is, in other words, I am not worthy to unfold the mystery of the Incarnation.” Or, it refers to the Jewish law, whereby he who refused to redeem, had his shoe’s latchet loosed.

Ember days are not mentioned before the time of S. Leo, who refers to them in his homily read on Advent Sunday. He perhaps adopted them from the four yearly Jewish fasts.

“In the third week of Advent are the winter Ember days. Wednesday and Friday are chosen from among the other days of the week, because they are more particularly marked with the memory of the LORD’s Passion; for on Wednesday He was betrayed, and on Friday crucified. As the body is

formed of four elements, and the year divided into four parts, each consisting of three months, so, four times a year we fast for three days: the three days refer to three months; one day is offered to the LORD for each month, that He may grant us a peaceful and healthy life, and that fasting may chasten our bodies; or again, in order to lay before God the firstfruits of our days. In this week are begun the great Antiphons, sung, each one on its proper day, until Christmas Eve; and in the second tone, because they are addressed to CHRIST, the 'Giant of twofold substance.'—Sicardus.

These Great O's are mentioned in the life of Alcuin. They were sung either at Lauds or Vespers, or at both. They are preferably sung at Vespers, on account of our LORD's being expected at the vespertide of the world; and are repeated, to represent the repeated yearnings of the faithful for the first Advent of CHRIST. These Antiphons were doubled, according to the Roman use; but in the Paris rite they were sung thrice, once before the beginning of the canticle, once at its close, and once after the *Gloria Patri*: and to sing them thus was called *triumphare*. And, a practice which led to much abuse, portions of good wine were served out in the refectory, and these Antiphons were sung there the while; to typify the good gifts and the joy which CHRIST's coming brought to men. *O Virgo Virginum*, the eighth

Antiphon in the Sarum book, was abolished by Pius V. In 1680 the Parisian Breviary replaced *O Virgo Virginum* by *O Sancte Sanctorum*, and *O Thome*, the Antiphon for S. Thomas's Day, by *O Pastor Israel*; always reciting nine as a ninefold preparation for Christmas.

“In these Antiphons the Church sets forth her manifold sicknesses, and prays for their healing. For, before the coming of CHRIST, we were ignorant and blind, given over to eternal punishment; servants of Satan, bound by the evil habits of sin, seated in darkness, exiles and expelled from our country.

“Therefore we need a Teacher, Redeemer, Deliverer, Enlightener, and SAVIOUR. In the first Antiphon we cry, *O Wisdom*, etc. Ecclus. xxiv. 3; Wisd. viii. 1; ix. 10; Isa. xi. 2. But because it would profit little, if we were taught and yet not redeemed, in the second Antiphon we ask redemption, saying: *O Lord and Ruler*, etc., Exod. vi. 3; iii. 2; xix. 20; xiv. 13-21. But since it would avail nothing to be taught and redeemed, if, after redemption, we were still held captive, therefore, in the third, we pray for deliverance: *O Root of Jesse*, etc., Isa. xi. 10; lii. 15. But what would it profit captives to be redeemed and delivered, and yet not loosed from all bonds, (continuing, that is, bound under sin,) and unable to go where they would? Therefore, in the fourth, we ask to be delivered from all sin: *O Key of David*, etc. Rev.

iii. 7; Isa. xlii. 7; S. Luke i. 79. Moreover, because they who have been long in prison are dim-eyed, so that they cannot see clearly, therefore, having been loosed from our chains, it remains that we be enlightened to see whither we should go; and we pray for this in the fifth Antiphon: *O Orient*, etc., Zech. vi. 12; Wisd. vii. 26; Mal. iv. 2; S. Luke i. 79. But, if taught, and fully delivered from enemies, and enlightened, it would avail us nothing, except we were brought to the Kingdom and saved therein; therefore in the two following Antiphons we ask salvation: *O King of the Gentiles*, Hag. ii. 7; 1 S. Pet. ii. 6; Eph. ii. 14; Gen. iii. 19: wherein we ask for the salvation of the Gentiles; and *O Emmanuel*, Isa. vii. 14; S. Matt. i. 23; Gen. iii. 15; Isa. xxxiii. 22: wherein we pray for the salvation of the Jews."—Durandus.

Honorius of Autun refers the order of these seven Antiphons to the seven gifts of the HOLY GHOST, brought us by CHRIST in His Incarnation. *O Wisdom*, referring, of course, to *wisdom*: *O LORD and Ruler*, to *understanding* (concerning the law given by Moses): *O Root of Jesse*, to the *counsel* of GOD for our redemption; *O Key of David*, to the *might* which closed hell and opened heaven; *O Orient*, to light, truth, and *knowledge*: *O King of the Gentiles*, to *piety*, that is, lovingkindness, whereby He was moved to save the Gentiles; *O*



*Emmanuel*, to filial *fear*, which He rouses in our hearts, that we may love God.

Those who only used seven Antiphons did so on the principle of devoting a week to pleading that our LORD might come; by the example of the Church of Toledo, which, according to a Council held A.D. 656, celebrated the Feast of the Annunciation eight days before Christmas, rather than in Lent: and kept up the observance of the Festival during the six days next following. After the Annunciation was finally fixed for March, a Festival of the Blessed Virgin was still, in Spain and elsewhere, kept on Dec. 18th, and was called The Expectation. "Two added to seven," says Durandus, "make up the number nine; in some Churches two Antiphons were added to the seven" [and so it was in the Sarum use]; "in honour of the Blessed Virgin Mary, and of S. Thomas, whose feast falls at this time. These numbers signify that by the sevenfold gift of the HOLY GHOST we attain to the nine orders of the Angels, who earnestly desired the Nativity of CHRIST, that by its means the places of the fallen Angels might be supplied."

The Advent Sacerdotal Verse and Response at Lauds, *Send, O LORD, the Lamb*, etc., was sung solemnly in some churches by the whole choir kneeling, as longing for their promised salvation.

In the Sarum use a memorial of All Saints was

said on ferias, but not on Sundays, in Advent. Elsewhere it was omitted altogether, because the Office was devoted to the expectation of the Chief and Crown of all Saints. Elsewhere, again, it was used to signify the great joy and benefit received by the Saints at CHRIST'S coming. A memorial of S. Mary was said daily, to set forth more clearly the great truth, that God, by her means, vouchsafed to give us HIS SON. But no memorial of the Cross was made, because, at this time, our LORD'S Birth was to be considered rather than His Passion.

*Te Deum* and *Gloria in Excelsis* were not omitted in Advent at Rome till the twelfth century; at which time also violet vestments came into use there. But elsewhere they were omitted as early as the time of Lanfranc, and earlier. "*Gloria in Excelsis* is not sung during Advent, in order that on the night of the Nativity it may be used with greater devotion and eagerness: for on that night it was first sung by the Angels. Nor is *Te Deum* sung; because He is not yet present Whom we look for; and we are wont to sing this hymn only to One Who is present. But why is not *Alleluia* hushed at this time? for it is the sound of joy, but Advent is a time of fasting. Because this fast partaketh both of joy and sadness: joy, by reason of our LORD'S first Advent; and sadness, by reason of His second coming to judge the world. Therefore we sing a song of joy for His Advent of mercy,

and we fast for His Advent of justice. All Antiphons at Sunday Lauds end with *Alleluia*, setting forth joy in the certainty of that Advent, which, having been, as it were, prophesied in the Matin Office, may well be exulted in at Lauds.'—Durandus.

## II.—CHRISTMAS.

### I.—*Christmas Eve.*

The fast of Christmas Eve is very ancient. S. Augustine deposed a priest for breaking it. The Antiphons and Responsory refer chiefly to the miraculous help given by GOD to His people under Jehoshaphat (2 Chron. xx.), and to the gift of manna in the wilderness. “The Invitatory is : *Ye shall know this day that the LORD will come ; and in the morning then shall ye see His glory.* This is slightly altered from Exodus, where the LORD said to the children of Israel, *At even, then shall ye know that the LORD hath brought you out from the land of Egypt : and in the morning, then ye shall see the glory of the LORD.* This pertains partly to the Nativity, and partly to the Resurrection ; thus. *To-day, that is, in this present life, ye shall know that the LORD shall come, namely, the Living Bread from heaven : and in the morning, that is, in the glory of the Resurrection, ye shall see, not only the humanity, but also the glory of His Divinity.*

“At Lauds the first Antiphon is, *O Judah and Jerusalem*, that is, ye who confess and desire peace, *fear not ; to-morrow*, that is, presently, *go ye forth*, for the LORD will be with you ; like unto you : He will dwell in you.”—Sicardus.

After Prime, the martyrology was wont to be read with greater pomp than usual, all standing : and all except the reader, who was vested in a cope, and the cerifiers, who attended on him, as if at the solemn reading of the Gospel, fell on their knees at the words, *In Bethlehem of Judæa*, after which the reader continued in the solemn tone used in reading the Passion, *The Nativity of our LORD JESUS CHRIST according to the flesh*. A similar ceremony took place at reading the Martyrology on the eve of the Annunciation of our LORD.

## 2.—*Christmas Day.*

The festival of the Nativity, as apart from the Epiphany, was not kept in the East till the time of S. Chrysostom, and the Armenian Church still keeps this feast combined with that of the Epiphany. But in the West, Christmas was kept, from a very early period, on December 25th. Some suppose that day to have been fixed by Pope Julius, A.D. 336, to stop the heathen worship paid to the new-born sun, after the winter solstice ; and it is now considered very probable that the Nativity took place about the time of the feast of tabernacles. But the

Roman Church, says Grancolas, had full opportunity of ascertaining the correct time, because the acts of the census of Quirinus, under Augustus, which occasioned the Blessed Virgin's journey to Bethlehem, were carefully kept at Rome. This feast, then, is fixed, not moveable, like those which are derived from the Jews.

“The LORD willed to be born at the end of the year, to shew that He came in the last age of the world: to be conceived on the sixth day, born on the first, crucified on the sixth, risen on the first: that He Who had lost His creature, man, on the sixth day, might on the sixth day deliver him: and that He Who on the first day said, *Let there be light*, might, coming on the first day, the Dayspring from on high, bestow on us heavenly light. And He was born by night, to signify His hiding of Himself in flesh, and His coming to lighten our darkness.”—Durandus.

The days grow longer after His Birth, because they that believe on Him are called to the unending light of eternity.

Two sets of Matins were formerly said at Rome, on this and other great festivals. Mass was said on Christmas night after the first set, and the second was then sung with greater dignity. Afterwards, the first set of these festival Matins was transferred to the Vigil, which thus came to have an Office of its own. But in this case, Christmas

Eve having already its proper Office, the first set of Christmas Matins was transferred to the Octave, the feast of the Circumcision.

“ Concerning the Night-office, it is to be known that the Invitatory, *Christ is born to us*, is sung in the person of the Angels, calling on the shepherds, or rather, on all people, to worship the new-born LORD. Nine Psalms are said in the three nocturns, signifying that all the holy fathers, who lived in the three ages, before the law, under the law, and under grace, are joined, by CHRIST’S coming, to the nine orders of Angels, to rejoice with them.”—Durandus.

“ The first subject is the ineffable and eternal generation of CHRIST; the second, His Incarnation; the third, the praises of the Bridegroom and the Bride. And witness is borne hereunto by the three lessons of Isaiah, which describe the Incarnation of CHRIST, not so much prophetically as evangelically; and we rejoice with the Angels in the three R&R., which represent all things in heaven and earth restored by the Nativity of CHRIST. In the first, “ *The armies of the Angels rejoice*, etc., the restoration of heavenly things is sung; in the second, where *true peace came down from heaven*, is sung the reparation of things earthly; in the third, where is said, *He hath appeared upon earth*, is commemorated the deliverance of them that dwelt in the shadow of death.”—Sicardus.

The lessons from Isaiah are read without title ; and this was formerly the general use, except when the beginning of any book was to be read. But the mystical reason assigned to the custom on this occasion is, that God speaketh not now by prophets, but by His Son.

“In the second nocturn are read lessons from expositions ; and, singing, we rejoice with the shepherds, commemorating their devotion. In the third nocturn *Allcluia* is frequently used ; because in the third age, the time of grace, joy came to the world. In this nocturn are read three Gospels : two deal with the temporal Nativity ; the third sets forth the Giant of twofold substance.”—Sicardus.

It was sometimes the case, when an emperor happened to be present at these Matins, that he would read the seventh lesson, bareheaded : on account of its beginning, *There went out a decree from Cæsar Augustus*. It was done by Charles IV. and Frederic III. ; so that directions, in case of such an occurrence, were set down in the Roman Ritual.

The first Christmas Mass is said after Matins, and before Lauds : mystically, because it pertains to the night, but Lauds to the day : and also because it refers to the eternal generation of CHRIST, which was, before any creature existed that could praise God. Pope Telesphorus is said to have ordered three Masses for this day, to shew that the

Nativity of CHRIST saved the fathers of the three ages above mentioned. We perceive from the lesson of the second nocturn, that three Masses were celebrated on Christmas Day in the time of S. Gregory. The custom of repeating Masses on solemn festivals arose from the desire of affording opportunity for all the faithful to communicate. The first Christmas Mass was said at midnight, at the first cockcrow. The second, at daybreak, immediately after Lauds and before Prime. The third, in broad daylight; and this, says Gavanti, is fitly sung after Tierce, because Mass should not be celebrated till after some canonical Hour has prepared the choir for it.

It may be said that, as the first Mass is of the eternal generation, so the second is of our LORD's Birth in time, and the third, of His Birth in the hearts of the faithful.

In some Churches, as Rouen, Rheims, and Tours, there was, after Matins and the first Mass, a rite called *Office of the Shepherds*. A manger having been prepared behind the Altar, with figures of the Virgin and Child, the choir betook themselves thither. A young chorister, representing an angel, sang *Gloria* to the clergy: the canons, as shepherds, saluted the Virgin, and worshipped the Child: after which they returned to their places; whereupon the Celebrant, who had not left the Altar, turning to the clergy, said: *Whom saw ye,*



*O shepherds ? say ye, tell us, Who hath appeared upon earth ?* And they who had represented the shepherds made answer : *We have seen the Child.* These words continue to be used at the beginning of Lauds.

It was particularly ruled that, when Christmas Day fell on Friday, meat was to be eaten. S. Epiphanius mentions this. Matthew Paris, in his history of England, speaking of A.D. 1255, says : “ That year Christmas Day fell on Friday, and they ate meat out of reverence to the LORD.” S. Leo wrote against the Manichæans, and others, who fasted at Christmas and Easter, not believing our LORD truly to have assumed human flesh.

The week following Christmas was kept as festal before the sixth century. During this time the Office was sung more solemnly, and with *Allcluia* : and there was no kneeling. Before the Roman Breviary inserted the feasts of S. Thomas of Canterbury and S. Sylvester, it repeated the Office of Christmas Day on the three last days of the year ; and this was probably the case in the Sarum use also.

### 3.—S. Stephen's Day.

The feast of S. Stephen is mentioned by S. Gregory Nyssen, in the fourth century. In some Churches, it was formerly the practice at Vespers for the cantor to lay down his rod, which was taken

up by a deacon, who proceeded to rule the choir; and upon the deacons all the Office of that Feast then devolved. In Salisbury Cathedral, there was on S. Stephen's Day a procession of deacons, as on S. John's Day of priests, and on Holy Innocents' of choir boys, with the boy-bishop.

The Nazarenes, referred to by S. Jerome in the ninth lesson at Matins, were a sect of Judaizing Christians, who observed circumcision, and the ceremonies of the old law; they had a peculiar Gospel, written in Hebrew; which is often quoted by S. Jerome, but never was acknowledged by the Church.

#### 4.—*S. John's Day.*

S. Gregory Nyssen says, that in his time, immediately after Christmas Day (that is, after January 6th, for he wrote of Eastern uses,) were kept the feasts of SS. Stephen, Peter, James, John, Paul, and Basil. The Western Church fixed the feast of SS. Peter and Paul for the day of their martyrdom (June 29), and gave the morrow of S. Stephen to SS. James and John, as we find it in some ancient books. But after the translation of S. James's relics on July 25th, that day was assigned to him, and the Christmas festival was left to S. John alone. The Responses alluding to the Apostle's virginity, are from S. Jerome.

5.—*Holy Innocents', or Childermas, Day.*

This feast does not date earlier than the eighth century. Some say that it originated in Africa. The office is now doleful, but, according to Amalarius, was not so originally. At Cluny, and elsewhere, the monks were taught to keep to the old custom, and sing *Alleluia* and *Gloria in Excelsis* at Mass, and *Te Deum* at Matins. S. Gregory's Sacramentary omits the two former, and after the twelfth century a rubric was made, forbidding the use of *Te Deum* when those were forborne. Gavanti says that *Te Deum* is omitted, because Paradise was not opened to the Innocents at the time of their death; but that on the Octave, (and on the feast itself, if it fall on Sunday,) that canticle is used, because on Sunday the joy of the Resurrection rises above all tears; and the Octave signifies eternal beatitude. It has also been said that the reason for the sadness of the Office is, that the children died instead of CHRIST, and therefore that the service is, as it were, in commemoration of His own death.

In some Churches, the cantor's rod, being laid down at Vespers on S. John's Day, was taken up by the youngest chorister, who ruled the choir from thenceforth till the end of the next day's Office. One of the boys was dressed as a bishop, with mitre, vestments, and crozier, and gave the blessing

in episcopal fashion. Others were dressed as kings and princes, and in course of time much merry-making prevailed, with dancing and laughter. This *Feast of Fools* was severely reprehended by council and preachers.

6.—*S. Thomas of Canterbury's Day.*

This Saint was not placed in the Roman Breviary till after the Reformation, by Pope Pius V. But his Office had been kept long before in England. He died on Christmas Day, 1170, and was canonized in 1173 by Alexander III., who commanded that his feast should everywhere be kept after Childermas, and it was counted as a festival of the first class by the Council of Exeter, A.D. 1287. This festival, with those of Corpus Christi and the Assumption, was arbitrarily removed from the English Kalendar by Henry VIII., without the consent of the Church.

7.—*Festival of the Circumcision.*

This day, in very early times, was kept with fasting, in reparation for the sinful customs prevalent on the kalends of January, at the festival of Janus. It is not known when the fast was changed to a feast. “On Christmas Day we commemorate CHRIST’s coming to us: on the Octave, we commemorate man’s coming to CHRIST; for He came to us that we might go to Him. And this is

plainly denoted by the antiphons. Then it was said, *A maiden hath borne the King : now, O wonderful exchange*, etc. : and the word exchange shews that one thing is given and another received. CHRIST gave us His Divinity, and received our humanity ; what He gave is celebrated on Christmas Day : what He received, on the Octave. Thus also is the Octave of Epiphany kept : on the feast is sung, *To-day the LORD was baptized in Jordan* ; on the Octave is recited the cause of His Baptism : namely, that we ourselves should be baptized."—Durandus.

### III.—EPIPHANY.

This feast was originally kept in the East as that of CHRIST's Nativity ; the Western custom of celebrating Christmas on December 25th, not being introduced till about the time of S. John Chrysostom. It was called by the Easterns, the Holy Light, on account of the commemoration of our LORD's Baptism : which Sacrament went by the name of *illumination*. The word Epiphany is generally understood to refer, as our Prayer Book implies, to the Manifestation of CHRIST to the Gentiles, in the persons of the wise men : but the Breviary includes the manifesting of His Divinity in His Baptism, and in the miracle of water made wine. And it has been supposed that these three Epiphanies of CHRIST were celebrated by the Church in one festival, to blot out the memory of a

feast held at the same time of year in honour of Augustus Cæsar, and his closing the gates of the temple of Janus, after his threefold triumph over Egypt, Parthia, and Media. Yet the Adoration of the Magi has always been the chief subject-matter of this festival. The idea of their being kings is supposed to have been derived from the verse, *The kings of Thursis*, etc., said at the beginning of Lauds, and elsewhere.

The Night Office of Epiphany was always celebrated with great dignity. Vigil was kept all night, as at Christmas. At Milan, the people flocked in crowds to Matins, as they did on Christmas night; and in the Ambrosian rite, those are the only two Matin Offices which have three nocturns: and each of these nocturns contains seven psalms.

The antiquity of the Matin Office appears in its construction. It begins straightway with the first antiphon and first Psalm, like the Offices for the Dead, and for the latter days of Holy Week. When the practice was introduced of prefacing Matins with introductory versicles, and the ninety-fifth Psalm, the Epiphany Office was left untouched, because that Psalm did already occur in the third nocturn. Mystically, we are told that the absence of versicles represents the promptitude of the Gentiles, who came at once to worship the Lord, as soon as they saw the star: that there is no invitatory, because the kings came uninvited; and

because we would mark our abhorrence of Herod's treacherous invitations. But the Psalm *Venite* is said in the third nocturn, under the seventh antiphon, to shew that in the third age, namely, the time of grace, the Church of the Gentiles hath been sufficiently invited, and hath not wherewith to excuse herself; for *their sound is gone out into all lands*. The two following Psalms shew the commotion of the Gentiles at the Apostles' preaching, the subversion of idolatry, and the conversion of the faithful.

It was an ancient practice, at this festival, to give notice of the day on which Easter would fall in the current year; and this day, as also Easter Monday, was chosen for the consecration of virgins.

The Octave of Epiphany deals altogether with our LORD's Baptism, and is supplementary to the feast itself; for, as on Epiphany we call to mind how CHRIST was baptized, so on the Octave, the antiphons set forth the reason why He was baptized. They are partly taken from S. Cyril's Catechetical Lectures (unless, contrariwise, S. Cyril quotes from them). And the Office of the LORD's Baptism is well deferred to the Octave, because Baptism takes the place of circumcision, which was performed on the eighth day.

On the Sundays after Epiphany, following the Octave, is sung at first Vespers in the Sarum use, the antiphon to Magnificat, *My sins, O LORD, are*

*stuck fast in me like arrows.* Here the first shadow of the coming Lent begins to fall upon us, and the Responsory at Matins is of the same character.

Almost all the Sunday Responses used in this season till Septuagesima, are taken from the Sunday Psalms, those of Monday from the Monday Psalms, and so with the rest. S. Paul's epistles are read; first, (the mystical interpreters say,) because he, more than others, speaks of faith, whereby, as by a star, CHRIST is known. Moreover, as the prophets, especially Isaiah, foretold the LORD's birth, (and therefore Isaiah is read before Christmas,) so the Apostles preached the LORD Who had been born: and their epistles are read after Christmas.

#### IV.—SEPTUAGESIMA.

The three weeks preceding Lent form a penitential preparation for that season. The custom of thus observing them began in the East. As Quadragesima was the title given to the forty days of Lent, so the three Sundays next preceding respectively received the names, (using round numbers,) of Quinquagesima, Sexagesima, and Septuagesima: and each name has its mystical rendering. "Septuagesima recalls the seventy years' captivity. But  $70 \times 10 = 7000$ . Here is the 7000 years' captivity of God's people in the Babylon of this world, under the power of Satan,



the antitype of Nebuchadnezzar, and exiled from Jerusalem, the place of paradise. Sexagesima, in the number 60, refers to the 10 commandments  $\times$  the 6 works of mercy, (they were formerly counted as six, not seven). Quinquagesima speaks of penitence and the 50th [51st] psalm."—*Gemma animæ*.

*Alleluia* is omitted from this time till Easter, and in its stead is said at the beginning of Office, *Praise be to Thee, O LORD, King of eternal glory*: and at the end of antiphons, (as in the Offices of Saints) its place is supplied in the Sarum use by the words, *For evermore*: probably chosen as containing the same number of syllables, and therefore available for the same music. Alexander II., about A.D. 1073, prescribed the use of *Praise be*, etc., at times when *Alleluia* was to be omitted. The two phrases are similar in meaning; but, it was said, *Alleluia* is the very language of angels, and should be laid aside while we lament our human frailty. The words substituted for it have the same meaning, but are mere human language, not angelic.

“The laying aside of this gladdest and brightest of our Church Anthems, was formerly made the subject of far greater ceremony than it obtains in any part of the Church now. In the old Spanish Church, *Alleluia* was personified; was regarded and addressed as a living being, for whose sweet com-

panionship earth, in the days of her Lent, was too sad and dreary; who, during that time of penitence, must seek the throne of God, and the choirs of the Angels; but who, after the winter of our humiliation, would return and gladden us at Easter." The custom of repeating it frequently on the Saturday before Septuagesima, as if by way of farewell is found in more than one ritual. Thus it runs in the Mozarabic rite. "After the hymn, *Alleluia Perenne*, the Capitula are as follows: *Alleluia* in heaven and in earth: it is perpetuated in heaven, it is sung in earth. There it resounds everlastingly: here sweetly. There happily: here concordantly. There ineffably: here earnestly. There without syllables: here in musical numbers. There from the Angels: here from the people. Which at the birth of CHRIST the LORD, not only in heaven, but on earth, did the Angels sing; while they proclaimed, 'Glory to God in the highest, and on earth peace to men of goodwill.' *The Benediction*: 'Let that *Alleluia* which is ineffably sung in heaven, be more efficaciously declared in your praises. *Amen*. Unceasingly sung by Angels, let it here be uttered brokenly by all faithful peoples. *Amen*. That it, as it is called the praise of God, and as it imitates you in that praise, may cause you to be enrolled as denizens of the eternal mansion. *Amen*.' *The Lauda*: 'Thou shalt go, O *Alleluia*; thou shalt have a

prosperous journey, O Alleluia. *Ry.* And again with joy thou shalt return to us, O Alleluia. *V.* For in their hands they shall bear thee up : lest thou hurt thy foot against a stone. *Ry.* And again with joy thou shalt return to us, O Alleluia.'"  
—Neale.

*Te Deum* at Sunday Matins is also omitted henceforth till Easter, and in its stead is said on Sundays in the Roman use a ninth Response. Formerly, it was the practice always to sing a ninth Response, which then was followed by *Te Deum* at the seasons appointed for its use. This was always the custom of the Sarum Church. *Gloria in excelsis* is of course omitted at Mass.

"Now the psalms of joy are laid aside. We now commemorate the state of the Church not yet redeemed (the season henceforth till Easter being that of *devagation*, or wandering astray). We now lament our exile, and it is fitting to lay by what especially denotes the Church's glory. *Alleluia* signifies CHRIST, without Whom the human race is now represented as existing, by reason of Adam's sin, which is chiefly set forth at Septuagesima. Yet we cease not from the *Song of the Three Children*, nor from *Gloria Patri* : for never was there any time wherein some worshippers of the true God were not to be found. Now also, two psalms are changed at Sunday Lauds. Ps. 51, *Miserere*, a penitential Psalm, is said in place of

Ps. 93, *Dominus regnavit*, a psalm of joy. Ps. 118, *Confitemini*, is said in place of Ps. 100, *Jubilate*. And for this reason: because by penitence we come to the setting forth of praise; and by fear to hope. For whoso is in pilgrimage, (which state is signified by Septuagesima,) is subjected to fear and hope."—Durandus.

The Antiphons to *Benedictus* and *Magnificat* for these weeks, as also at some other times, are taken from the Sunday Gospels, in order to impress their teaching more strongly on the mind.

"The books of Moses are now begun, wherein are set forth the degrees of penitence. The first, Genesis, instructs us in the beginnings of penitence, namely, faith, hope, and fear: for through these repentance is conceived. It instructs us in faith, as in the Creed. As in the latter we hear of *things visible and invisible*, so here we are told, *In the beginning GOD created the heavens and the earth*. As the Creed speaks of the Persons of the FATHER and the SON, so here, *in the Beginning*, that is, in the SON, GOD, that is, the FATHER, *created the heavens and the earth*. The Person of the HOLY GHOST, too, is mentioned, in the words, *The SPIRIT of GOD*, that is, the HOLY GHOST Which created and governs all things, *moved upon the face of the waters*. We are instructed in the faith of the Incarnation and Passion, and to believe that CHRIST suffered according to His Manhood, and not ac-

according to His Godhead, by the type of Isaac, instead of whom a ram was offered. Again, we are taught that CHRIST was given by grace and not by merit; for so was His type Isaac bestowed upon his parents. We are taught to believe in the Resurrection, Ascension, and sending of the HOLY GHOST, by the history of Joseph, who, having been sold, was carried up into Egypt, and distributed corn through the whole country: as CHRIST, after being sold, was lifted up from the earth, and distributed the corn of the Word by His preachers throughout the world. There is a further reason for reading Genesis at Septuagesima: we now call to mind the misery we have incurred through the sin of our first parents. Concerning which also we sing the Response, *In the sweat of thy brow*, etc., and that, *Behold, Adam is become like unto Us*, etc. And, to make this great misery the more striking, we first read and sing of the dignity of man: how he was made in the image and likeness of GOD, and placed in a paradise, with an help meet for him; and how he could neither die nor suffer anything, but by his own fault.”—Durandus.

## V.—LENT.

### I.—*Ash Wednesday.*

It was not anciently the practice to begin the Lenten fast till the first Monday in Lent. This

is evidently the reason why the Ferial Office remains unaltered up to that day. But in process of time, a scruple arose as to the imperfect keeping of a forty days' fast, when in fact Lent contained only thirty-six days, exclusive of Sundays, which were never fasted; and the four week-days immediately preceding were added to Lent, and called the Head of the Fast.

Ash Wednesday, as the solemn beginning of Lent, yields place to no other solemnity which can possibly fall on the same day.

The sprinkling of ashes, though a rite not included in the Breviary Office, must not be left unmentioned here. The custom, derived from the Jews, is spoken of by S. Isidore of Seville; who says that in his time sinners were wont to sprinkle ashes on their heads, to remind themselves that they were but dust and ashes, and should turn their thoughts to that death which they had deserved.

When the sprinkling of ashes became a public ceremony of the Church, notorious sinners alone, who desired to manifest their penitence, were so sprinkled at the church door: and, after divers prayers said, were cast forth from the church, as Adam from Paradise, not to re-enter it again till Maundy Thursday. This was the godly discipline referred to in the Prayer Book Commination Service.

After the twelfth century, the custom became common to all the faithful. First, pious persons put ashes on their own heads, in token of humiliation. Next, voluntary penitents who were not egregious sinners, offered themselves to receive ashes: and at last it became the rule that all persons should do so.

The ashes were to be made from the palms used on the foregoing Palm Sunday, and were sometimes placed in an earthen vessel, for the sake of further symbolism. The ceremonies attendant on the sprinkling were and are various.

Confessions were to be made during the week preceding Lent, (whence our name Shrove Tuesday,) and also in the earlier part of the season itself; and those who then placed themselves in the rank of penitents, were, as aforesaid, solemnly reconciled to the Church on Maundy Thursday.

They who returned from captivity, say the mystical expounders, built the LORD's temple. "And we, being delivered from Satan's captivity, are bound in these days to build the temple of GOD, which is ourselves. On Ash Wednesday we lay the foundation; for this is the fourth day of the week, and Solomon built the temple in the fourth age of the world. The temple of the Body was forty-six years in building:\* forty-six days

\* S. Augustine says (on S. John ii. 20), The first letters of the words North, South, East, and West, in Greek, form the word

after Ash Wednesday, namely, on Easter Day, CHRIST raised up the temple of His Body."—Rupert.

"By the putting ashes on our heads, we commemorate the day of our expulsion from Paradise, when it was said, *Dust thou art, and unto dust shalt thou return.* That we may attain to re-enter that blessed place, we do penance in sackcloth and ashes. And because we struggle to return to our country, and know that enemies are in our way, therefore we put on the armour of humiliation, prayer, and affliction, so to fight against spiritual wickedness."—Durandus.

## 2.—*Lent.*

S. Jerome speaks of Lent as an apostolic tradition. The examples of Moses, Elijah, and much more, of our LORD Himself, naturally led Christians from the earliest times to keep one, or more than one, forty days' fast in the course of the year. This was at first a matter of voluntary and private devotion: but the spring (=lenten) fast soon became the general rule of the Church. The bodily fast consisted in entire abstinence from flesh, and in fasting from all food till nightfall; for, says Venerable Bede, dining and fasting are contradictory terms. Mass was said after Nones, and

Adam. Adam is therefore the type of all nations. But these Greek letters being taken according to the value of their number, make 46:  $\alpha = 1 + \delta = 4 + \alpha = 1 + \mu = 40 = 46$ . Our LORD did of Adam receive a body; and He did in three days raise it up.



Vespers at the end of Mass, as still directed in the Breviary for Maundy Thursday and Easter Eve; and this is the reason why the post-communion Collect for the day is the Collect at Vespers on all ferias in Lent. Mass and Vespers ended under one and the same Collect. Therefore the frequent reference to *the heavenly gift*, in the Vesper Collects; and therefore also no proper Collect is given for Sunday Vespers, Mass never being said with Vespers on that day; nor for Saturday, as being the first Vespers of Sunday. As, with time, discipline grew more lax, eating was permitted earlier in the day; and this gave rise to the innovation of anticipating the Hours, till Vespers came to be said in the morning, (as is still the Roman use in Lent,) that men might break their fast at noon, and yet be able to declare that they had not eaten till after Vespers!

Each day in Lent having its proper Collect, Epistle, and Gospel, that Collect is used at each Hour till Vespers, and the Gospel generally furnishes the antiphons for *Benedictus* and *Magnificat*. The reading of the Pentateuch was formerly continued on the ferias in Lent. Pius V. ruled that every day having proper Gospel at Mass should have proper Homily at Matins.

On Sunday in Lent, (as in Advent, and after Septuagesima, with some little variation,) the Epistle read at Mass is divided into short chapters

for use at Office : the reading of which is begun at Saturday Vespers.

Offices were multiplied and lengthened in Lent. The Sarum Breviary directs that the fifteen Gradual Psalms be said daily after Tierce, with the great Litany, "for the whole Church of God"; and one of the Penitential Psalms was added to Ps. 51, in the petitions at each Hour, except Sexts, when Ps. 67 was said instead. The present Roman practice is, to say the Graduals on Wednesday, and the Penitentials on Friday, only. This was ruled by Pius V.

It was formerly the custom in the Western Church to keep no feasts at all in Lent; therefore the Annunciation was removed to Advent, as a more fitting season, or postponed till after Easter. The images in churches were covered, because the sight of gold and jewels was considered unsuitable for penitents. A veil was hung before the Altar on the first Monday in Lent, and undrawn only on Sundays and festivals, and at the time of Consecration at the daily Mass, till Wednesday in Holy Week, at the reading of those words in the Passion, *The veil of the temple was rent* : and then it was removed.

In the first Nocturn at Sunday Matins, the course of Genesis is now broken off, and lessons are read, more fitting to urge man to penitence. The Responses are full of the same spirit : and as

Amalarius mentions them, and also the Lauds Antiphons, and the frequent use of parts of Ps. 91, the antiquity of these portions of the Office becomes evident.

“ It is to be noted, that at the beginning of the fast, the order of the Responses is interrupted. For as we have been singing of Adam, Noah, and Abraham, now we first treat of the fruits of penitence, and not till afterwards of Jacob, Joseph, and Moses. On the first Sunday in Lent, in the Epistle, which is read likewise in portions as Chapters at the Hours, the Church arms her soldiers with the four cardinal virtues ; first, with fortitude, saying, *Behold, now is the accepted time, now is the day of salvation* : and so with the rest.

“ On the second Sunday, the first Response at Matins treats of the increase of grace. Isaac saith unto his son, *Take now thy weapons, thy quiver and thy bow*. The weapons of preachers are Holy Scripture, called a quiver, because it furnishes arrows to smite the devil. Jacob, that is, the true preacher, makes assault on man, and brings away spoil, by the bow which also is Scripture. He slays beasts, that is, vices and sins, and then Isaac sups with him : namely, the LORD, Who delighteth in such spoils. And because His delight is to sup thus, the second Response is, *Behold, the smell of my son is as the smell of a field which the LORD hath blessed*. And the Versicle follows, *Cursed be every*

*one that curseth thee* : for all who curse the younger, that is, the Christian people, are accursed.

“ On the third Sunday is made mention of the Passion of the LORD, typified in the history of Joseph. For CHRIST, through humility, was delivered from the plots of His brethren the Jews, and exalted over all Egypt, that is, throughout all the world. And as Joseph was sold by his brethren, and fed them in time of dearth, so CHRIST, being crucified by the Jews, through His death redeemed mankind, and delivered them from the power of the devil, as is read in the gospel for this day.

“ On the fourth Sunday we read Exodus, wherein GOD speaks of seeing the affliction of His people, and also delivers them through plagues sent upon Pharaoh, like as He delivers us from the hand of Satan, who will not let us go, no, not save by a mighty hand. By faith we depart from Egypt, and by baptism, typified by the Red Sea, and keeping the commandments of GOD, and the faith of the four Gospels, we become the tabernacle of GOD, and pass through the wilderness of this world, to the heavenly Canaan.

“ After Exodus follows [in order, though not now read,] the Book of Leviticus, concerning the tribe of Levi, and the sacrifices offered to GOD. For a man who fulfils the commandments, and becomes GOD's tabernacle, must needs make offerings to

Him. He must bring salt with every sacrifice, because all things are to be done discreetly. And whereas he ought to be pure from all sin, and offer to the LORD a clean oblation, holy, and undefiled, there follows in Leviticus the law for cleansing the leper, and the manifold repetition of the command, *Be ye holy, for I am holy.*

“Quadragesima, the name of Lent, shews the number forty, the spiritual number of penitence, when the Church fasts and repents of her sins.\* The forty days of Lent represent the years of the Israelite wanderings, and the space of our lives in this world. Moses delivered the Israelites from Pharaoh and Egypt: CHRIST delivers us from Satan and the world. They were nourished with food from heaven and drank water from the rock: we receive the Body and Blood of CHRIST. Thus they were brought by Jesus the son of Nun, to the land flowing with milk and honey, after forty-two stations in the wilderness, and kept the Pass-over in the promised land. JESUS the SON of the Highest brings us after forty-two days (—six

\* S. Augustine (on S. John v.) says that forty signifies the fulfilling of the law: the Ten Commandments, preached through the four quarters of the world—forty: in Law, Prophets, and Gospel, forty is a number of fasting. But fasting, taken largely, is abstinence from sin. And, in another place, he says that we fast forty days, in order that, as our LORD descended to us through forty generations, according to S. Matthew, so we may rise to Him by the fortyfold number of our fast.

weeks) to the Feast of Easter, and the joy of risen life."—Durandus.

• Six weekdays we fast, because in the six ages of this world we sin : and we now haste to make what satisfaction we may by the six Gospel works of mercy. And, being CHRIST'S members, we must begin by ourselves : our souls, hungering for the bread of life, must be refreshed with the food of charity ; thirsting for righteousness, they must drink of the stream of Scripture ; naked of holiness, be clothed with virtue ; wandering in vices and errors, be received in the hostel of holy conversation ; sick with sin, be visited by confession ; in the prison of evil habits, be redeemed by penitence."—Rupert.

• The whole time of this life is signified by Lent, the season of affliction ; as joyful Easter-tide signifies the future life of happiness. The six weeks of Lent may represent the six ages.

• The first Sunday sets forth the first age : the time of Paradise. The second Sunday, the second age : wherein the servants of God rejoiced in their deliverance by means of the Ark. The third Sunday, the third age : when the children of Israel exulted in their salvation under Joseph, while others were perishing of hunger. The fourth Sunday, the fourth age : when God's people enjoyed great rest under Solomon. The fifth Sunday, the fifth age : when the people returned

from Babylon to Jerusalem. The sixth Sunday, the sixth age: from the coming of CHRIST to the Ascension: when the faithful rejoiced in the Presence of the Bridegroom.”—Durandus.

The missions of Joseph, Moses, and Jeremiah, are read in evident reference to Him Whose mission to save lost man the Church is immediately to celebrate.

### 3.—*Passion-tide.*

We are bound, in a spiritual sense, to commemorate the LORD'S Passion during the two weeks before Easter; first, because He suffered for and through two peoples, Jews and Gentiles, and next, because two weeks express the two Testaments, of which one prophesies, and the other narrates His sufferings. In S. Augustine's time, Good Friday alone seems to have received the name of Passion-season; but afterwards the practice became general of devoting the two weeks immediately preceding to a preparation for the better commemoration of the great mystery.

In the Offices of this season, the Church has retained more than usual of her ancient simplicity. The *Gloria Patri* is less frequently said, and in the latter part of Holy Week the preliminary Versicles and Invitatory are omitted. The facts no doubt existed before mystical reasons were assigned for

them; but the devout writers who search in every detail for something to touch the soul, say that “we lay aside the *Gloria Patri*, because that verse pertains to the praise of the Trinity, Whose glory was in a certain sense obscured during the LORD’s Passion. We now lay it aside in Introits and R.R., because they treat of the Passion; and also in the Invitatory. But not in psalms and hymns, because psalms represent action. In the three days before Easter it is hushed altogether, because the Divine glory was then most hidden. No memorials of Saints are now said, nor prayer for peace, from this Sunday till the end of Easter-tide. Commemorations of Saints are wont to be made for two reasons: in remembrance of their holiness, and in order to obtain their prayers. But these two things are most perfectly set forth to us in CHRIST our Head, at the time of His Passion and Resurrection: for in His Passion He shewed a most entire pattern of humility and holiness. And after His Resurrection, as John testifies, He became our One Advocate with the FATHER. As then we chiefly desire at this time to magnify the example of His holiness, and to lift our hearts to His one and singular shelter and protection, it is fitting to cease from memorials of the Saints. Hence is also apparent why the prayer for peace is omitted. For CHRIST hath made peace through the Blood of His Cross; and after the Resurrection, He spake peace



to His disciples ; and, He Himself being our Peace, held intercourse with them till His Ascension, and then bestowed His peace on them ; and after that, at Pentecost, sent the Comforter.”—Sicardus.

In Passion-tide the Lessons of the first Nocturn are read from the Prophet Jeremiah, because he prophesied so manifestly of the LORD’S Passion, and in his own sufferings prefigured those of CHRIST. The first Response on Passion Sunday is proper to the day. By the law of Moses the lamb was to be prepared fourteen days before the Passover. The faithful are now warned afresh to prepare for the Paschal Feast. The rest of the Responses are taken from the Psalms, and are expressive of the Passion.

The great Passion-tide hymns, *Vexilla regis* and *Pange lingua*, were composed by Venantius Fortunatus about the latter part of the sixth century. The former was written at the request of S. Radegund, beforetime queen, but then Abbess of Poitiers, in order to do honour to some relics of the true Cross sent to her and to S. Gregory of Tours.

“ It may be objected by some that the Passion-tide Offices breathe too great a spirit of fear and apprehension, and that it is not fit to express in our LORD’S Name, as it were, such reiterated prayers for deliverance. But the answer may be, that He, taking our sins upon His head, represents sinners, fearful by consideration of their guilt, and dreading

its due punishment, whence they seek to be delivered by penitence.”—Grancolas.

“ On Saturday in Passion Week our LORD came to Bethany, rested in Simon’s house, was served by Martha, and anointed by Mary. Now Simon is, by interpretation, obedience; CHRIST rests in Simon’s house, when He rests in an obedient Church. We serve with Martha, when, after the pattern of our great High Priest, we minister to His members, the brethren or the poor. We fill the house with odour of ointment, when we endeavour to fill the Church with the fragrance of virtue.”—Rupert of Deutz.

#### 4.—*Palm Sunday.*

The commemoration of this day had its origin in Palestine. We are told, in the life of S. Euthymius, written by one of his disciples, that those monks who went into the desert after Epiphany, to prepare for Easter in solitude, were wont to return to their monasteries to keep the Feast of Palms, on the Sunday of the week before Easter. This Feast seems to have been kept in the East as early as the fifth century.

In the West, we first find mention of it in England, where, according to S. Aldhelm, it was instituted A.D. 709. The procession of Palms was formerly made by the congregations of parish churches and the members of religious communities, who

went in a body to the cathedral. This was described in a hymn, seventy-eight verses in length,—the celebrated *Gloria, laus, et honor*, the first verses of which are still sung on this day. The story connected with this hymn is, that it was composed by S. Theodulph while in prison at Metz or Angers, and sung in the emperor's hearing while he and his court passed by the dungeon on their way to the Cathedral. The sweet strain captivated the monarch, and he straightway set the bishop free.

According to some uses the Blessed Sacrament was carried in the procession. Lanfranc ordered this in the constitutions of the Abbey of Bec, and it is one of the first instances of the practice. This was also the custom at S. Alban's Abbey. Matthew Paris speaks of the beautiful vessel kept there, in which the Host was carried on Palm Sunday.

In some churches, the benediction of palms was very simple, consisting only of two or three Collects; but very prolix, according to the Roman and Sarum uses.

“It is notable and admirable to observe how, as it were, in the same order, GOD created and re-created the world. For as He began the Creation on the first day, worked six days, created man on the sixth, and on the Sabbath rested, so He began the re-creation on the first day, entering into Jerusalem: and having entered thereinto on each of the following days, suffered on the Cross for our redemption

on the sixth day ; and on the Sabbath rested in the grave. As therefore on that first day He said, *Let there be light*, beginning the work of creation by light, so on this first day, by the light or glory of His act, He enters on His saving Passion. . . . And entering into Jerusalem, He sent two of His disciples, that they might bring Him an ass tied, and a colt with her. Mystically : ‘Thou didst march through the land in indignation, ‘Thou didst thresh the heathen in anger. ‘Thou wentest forth for the salvation of Thy people, even for salvation.’ (Hab. iii. 12.) Thereby Thou didst signify Thine ascent to the true Mount of Olives, namely, to the Right Hand of the FATHER, Who is the FATHER of mercies and the God of all comfort, sending the Apostles, with power to bind and loose, to absolve from the burden of sin the ass and the colt, that is, the Jewish and Gentile people ; and humankind being brought to Thee by faith, ‘Thou shalt sit thereon, (for the seat of God is the soul of the righteous, as saith S. Gregory,) and sitting thereon, shalt save it, and bring it in to the heavenly Jerusalem, while the Angels come to meet Thee with palms and olive-branches, (the signs of victory,) and with songs of praise. In representation of that glorious procession, the Church to-day goes forth, carrying flowers and branches of olives and palms.

“When we make the procession, we receive CHRIST Who cometh to us, if we go forth with

children; that is, if we preserve innocence. We bear olive branches, if we shew forth works of peace and mercy. We carry palms, if we obtain victory over sins and Satan. We produce blooming flowers and leaves, if we are adorned with virtues. We spread our garments in the way, when we mortify the flesh. We gather branches, following the footsteps of the Saints. The palms are blessed and distributed by the Priest, although we do not read that CHRIST either blessed or distributed them; because CHRIST did not honour them, but was honoured by them; and the Jewish people did that after a corporal manner which we do sacramentally and spiritually. When they carried branches they prefigured the yet incomplete triumph of CHRIST, but the Church thus represents His perfect triumph.

“Concerning the daily Office, it is to be said, that after the Sabbath, whereon was shewn the devotion of Mary, follows the Sunday, wherein is shewn the devotion of the children; we therefore anoint the LORD with Mary, and worship Him with the children.”—Sicardus.

### 5.—*Holy Week.*

In the very early Church, the Friday and Saturday before Easter were the only days set apart for the representation of the Church's mourning over the Death of CHRIST: which mourning consisted in watching for two nights in prayer, and in a fast

of forty hours' duration. Our LORD's Passion was thus commemorated during the first two centuries ; Wednesday was then added to the number of solemn days, and subsequently the whole week was dedicated in a like manner ; and S. John Chrysostom, in his Sermon on Holy Week, well calls it the Great Week, by reason of the great mystery wrought by CHRIST during this season.

On Wednesday in Holy Week begins the omission of all *Glorias* in the Offices. Matins open at once with the antiphons and psalms. The whole order of the Office is described by Amalarius, the most ancient writer on this subject. There is nothing in the Breviary older than the Offices of these three days. They have been said for more than twelve hundred years in the same manner as at present. Ingenious and devout writers have discovered mystical reasons for every detail ; helpful to devotion, and, in some instances, very touching and beautiful ; but, as so often, fitted to Offices already existing. For many observances now confined to the three days, were, formerly, not peculiar to them, and mysterious, but were in common use : even to the striking of a wooden clapper instead of a bell, and the styling the night Office *Tenebræ*.

During *Tenebræ*, a triangular candlestick is set before the Altar, bearing many tapers, of which one is extinguished at the end of each Psalm.

This is a relic of an old custom. For lights were not commonly set upon Altars, but were either hung up, or fixed on frames stretching across the choir, or set on large candlesticks near the Altar. These were lighted for the Night Offices, which, on great solemnities, lasted till daybreak. As dawn advanced, the lights were gradually extinguished, except one, which was hidden within the Altar, for the purpose of kindling the lamp which was to burn before the High Altar; and which was to be lighted without loss of time, in order that the Blessed Sacrament, there reserved, might not be left unhonoured. Hence the present custom at Tenebræ.

In some Eastern monasteries, instead of *Gloria* at the end of the Psalms, was said, *Have mercy upon us, O LORD, have mercy upon us.*

The custom of singing the Lessons from Jeremiah, and introducing the letters of the Hebrew alphabet, is very ancient, for Lanfranc forbids it to his monks. The reason of the practice was, that the Lamentations were originally written in verses, each distinguished by a letter, like Ps. 119. At the end of the lesson is said, *Jerusalem, Jerusalem, return to the LORD thy GOD*: “signifying that the fruit of conversion is to be derived from the lessons, which represent the soul under the captivity of sin.

“The Office of Tenebræ begins, *The zeal of*

*Thine house hath eaten me up*; i.e. vehement love of the Church was the cause wherefore I suffered. No Invitatory is said, that by our silence we may mark our detestation of the pestiferous assembly of the Jews, when they took counsel together to bring our LORD to death. No hymn of praise is said, because He was then made the scorn of men and the outcast of the people. The end of the LORD'S Prayer, before the Lessons, is said in silence. CHRIST, Whose is that prayer, being torn away from his disciples, prayed as it were silently. Nor do we say at the Lessons, *Pray for a blessing*, nor *But Thou, O LORD*, etc., by reason of the departure of the Shepherd and Priest, Who should bless and have mercy on the flock; but because we have lost Him through sin, we are admonished to return to Him, in that verse, *Jerusalem, Jerusalem*, etc. which is said at the end of the Lessons, in order to turn us to penitence. All the Antiphons are of Passion and Compassion. Moreover, on these three nights are sung nine Psalms, nine Lessons, and nine RyRy.: divided into several Nocturns. The three first Lessons are from the Lamentations of Jeremiah, weeping over the captivity of his people; and not only the Babylonian captivity, but also the Roman, which the Jews incurred in consequence of our LORD'S Death. And as he deplored the death of king Josiah, so we deplore the Death and Passion of CHRIST our



King. The next three Lessons are from the exposition of the Psalms, treating of the Passion; the three last from the first Epistle of S. Paul to the Corinthians, wherein he teaches how to partake of the Supper of the LORD. From which six Lessons it appears that the Prophets foresaw the death of CHRIST, and the Apostles teach concerning Him as slain.

The gradual extinction of candles and lights in the Offices of the three nights, signifies the darkness of the three hours during which CHRIST hung on the Cross, or the hiding of our true Light for three days and nights in the Sepulchre. Twenty-four candles are sometimes lighted. CHRIST, being the greater light of the day, and the Church being the lesser light of the night, the candles are the Apostles and other Apostolic men. Twenty-four candles point out the verse, *Glory be to the FATHER*, which, if we include the *Te Deum* as an expression of the same thing, is said twenty-four times in the Festival Night Office; but is omitted now, because He, in Whose praise it is said, lies in the Sepulchre. One candle, however, is not extinguished, but hidden away, to be brought out afterwards and to light the Church; this signifies, first the faith which remained in the Blessed Virgin alone, and which afterwards taught and enlightened all the faithful. Secondly, it signifies CHRIST, Who, although dead according to the flesh, yet,

according to His hidden Divinity, was living; and afterwards rising again, manifested Himself to His disciples with most clear light. The noise which is made at the Benedictus is in remembrance of the tumultuous onset of the Jews, who came with swords and staves against CHRIST, led by Judas, saying, *Hail Master*. The *Kyries*, etc., signify the lamentation and grief of the women who followed Him from Galilee. In some Churches, *Miserere* and the Collect are said in darkness and silently, as commemorating the fear of the Apostles when they were in hiding. Afterwards a sound is made with the hand or otherwise, before the bringing in of light; which sound represents the terror caused by the tumult of the soldiers, or by the shaking of the earth; in some Churches new fire is struck from a flint, because the HOLY SPIRIT is poured into our hearts through CHRIST our Mediator. From this time till the Octave of Pentecost the Office of S. Mary is omitted in some Churches, in order that we may dwell more ardently on the Passion and Resurrection. And hereby we offer no insult to her whose glory is derived from her Blessed Son. The Office of the Dead is also omitted for the same reason; nor do they thereby suffer; for, being united to us by love, they participate in our blessings, although we cannot make more express prayers for them. Out of choir however, it is useful to say these Offices."—Sicardus.

Bells were not rung from Maundy Thursday till Easter Eve. The Church followed the ancient method for calling the faithful, which was employed before the invention of bells, by wooden clappers, such as are still used in the Eastern Church: this silence is intended to represent the Church's grief. It is nowhere found in ancient books, that a noise should be made at the end of Tenebræ, as is directed in more modern Breviaries. Only the senior person present gave a sign of permission to depart by striking a book or seat.

#### 6.—*Maundy Thursday.*

The rites pertaining to Maundy Thursday were, the public reconciliation of penitents, the blessing of holy oils for use as chrism in the administration of Baptism, Confirmation, Orders and Extreme Unction; and the washing of feet, altars, sacred vessels, and the pavement and walls of churches. Anointing is still the present practice in the sacraments above named throughout most parts of the Western Church. Penitents were reconciled at the beginning of Mass or before the Offertory; the oils were consecrated before Communion.

The Mass of this day was especially solemn before the institution of the Festival of Corpus Christi; and Durandus, writing before that date, says that the feast of this day yields precedence to

none, because its object is to commemorate the institution of the Blessed Sacrament.

Vespers were begun immediately after the Celebrant's Communion. After receiving the chalice, he said the first Antiphon, *I will receive the cup*, etc., and Vespers were sung while the people communicated.

Remembering the mystery of this day, it may be said that this feast began with the beginning of the Church, and was kept earlier than any commemoration of the Passion or Resurrection.

“Immediately after Vespers on Maundy Thursday, the Altar is stripped, and so continues till Easter Eve. The stripping signifies, in the first place, the departure of the disciples from our LORD. On the third day it is covered again ; because after the Resurrection the disciples returned to Him ; secondly, the stripping of the Altar signifies the stripping of CHRIST upon the Cross ; thirdly, His being stripped of the glory of Divinity, according to that word, *My God, My God, why hast Thou forsaken Me ?* In many places the Altar is washed in wine and water, to signify that the Body of CHRIST, which is the true Altar, was sprinkled with blood and water on the Cross.

“On this day the LORD washed the disciples' feet, (therefore to-day is given the absolution to penitents ; for the washing of feet denotes remission of sins.) By the washing of the disciples' feet, He

gave us an example of humility. But mystically, He rose from supper, that is, from the banquet of paternal glory, when He came forth from the throne of the FATHER; He laid aside His garments when He humbled Himself; girded Himself with a towel, when He took upon Himself the form of a servant; poured water into a basin and washed the disciples' feet, when, for the remission of sins, He shed that Blood, whereby He washed our feet, that is, our actions; for though we be washed in Baptism through faith, yet, *if we say we have no sin, we deceive ourselves*. Therefore on this day the pavement of the Church is washed; for this is a symbol of that washing of feet.

“To-day, moreover, the LORD, being at supper with the disciples, after eating the typical lamb, gave them His Body and Blood.

“Now was that accomplished which before was figured, when, as the Jews sought to stone Him, He departed out of the temple, and hid Himself from them. For then He departed, when He forsook their sacrifices; then He hid Himself, when He instituted the rite of a new Sacrifice, wherein carnal eyes could not discern Him. Therefore, because the true High Priest on this day instituted the new and true Sacrifice, being about to die, and wrote the New Testament for His heirs with His own Blood, therefore, like as the sun shines forth between clouds, so the Mass exults between the

sad hours ; for in the midst of sadness, Mass alone is adorned with solemn chanting, and garments of oy, that no beauty be wanting to the celebration of the Holy Sacrifice on the day of its institution." —Sicardus.

### 7.—*Good Friday.*

The Night and Day Offices of Good Friday are nearly identical with those of the previous day. Part of the Day Office was said in the morning, part in the evening; the earlier part of the day was further occupied with lections, prayers, sermons, and veneration of the Cross; Mass of the Pre-sanctified was said in the evening; the Blessed Sacrament having been reserved on Maundy Thursday. The Sacrifice was never offered on this day, (nor at Rome, on the Saturday before Easter;) a relic of the ancient discipline for fasting seasons. The Mass of the Pre-sanctified, used on this day alone in the West, is said in the Greek Church on all week-days in Lent. It has been customary on Good Friday, in the West, since the seventh century. One of the earliest accounts we have of it is in the *Ordo Romanum*, believed to be of the time of Charlemagne. After the Veneration of the Cross, two priests assisting the Bishop at the Altar, fetched the Body of CHRIST, consecrated the previous day, from the sacristy or other place where It was reserved, and placed It on the

stripped Altar : the celebrant then dipped a particle of the consecrated Host in the Chalice, wherein was some wine unconsecrated, and communicated in silence ; and afterwards the clergy and people communicated in like manner. The rite of the Veneration of the Cross began at Jerusalem, and is mentioned in S. Gregory's Sacramentary, and by S. Paulinus. Julian reproaches the Christians for worshipping the wood : S. Ambrose says, " We worship not the wood, which would be a Gentile error : but Him Who hung thereon."

The antiphon *We venerate*, etc., is mentioned in the life of Alcuin, who died A.D. 815. S. Benedict of Aniane, assisting at his death-bed, gave him the Cross to kiss, saying, " We venerate Thy Cross, O LORD, and celebrate Thy glorious Passion. Thou Who didst suffer for us, have mercy on us." The *Reproaches* and *Agios O Theos* are to be found in the Concordia of S. Dunstan, and the Statutes of Lanfranc. *Agios*, etc., is a very ancient Greek doxology. S. John Chrysostom says it dates from the time of Proclus, Patriarch of Constantinople. It was sung at the Council of Chalcedon. Peter the Fuller, Patriarch of Antioch, added, *Who wast crucified for us*, (for which addition his memory is yearly cursed in the Eastern Church,) and he perhaps made the addition on purpose for Good Friday use.

It is curious that this very addition found its way

into the Sarum preces for ferial Prime, and kept its place there.

“We defer our rejoicing in so great salvation, in the necessary redemption, in the deliverance from captivity, in the opening of the gates of Heaven : we defer all this, I say, till the third day, when He arose victorious. But let this day shew forth grief, let each of us go about with head bowed down for consciousness of guilt ; let us, with Moses, take our shoes from off our feet, that we may hear the LORD saying from the midst of the bush, *I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters : for I know their sorrows. And I am come down to deliver them.* Let us not salute one the other. From the morning till the ninth hour let us keep strict, sad silence, and meditate in solitude, considering the conflict and contumely of the SAVIOUR. For Moses also saith, *The LORD shall fight for you, and ye shall hold your peace.* But at the ninth hour when the LORD, about to die, cried, FATHER, *into Thy Hands I commend My Spirit*, and the centurion said, *Surely this was the SON of GOD* ; and Joseph and Nicodemus took the Body, and wrapped it in a linen cloth with spices ; because these and other disciples were then allowed to draw near and begin their funeral lamentations, (the blasphemers having departed, either as satisfied with the sight, or terrified by the earthquake,) at



the ninth hour, I say, it is fitting that we perform the funeral obsequies. But Office is said quietly, and in a low voice, and without its usual beginning, as mentioned before. Upon the Altar, one linen cloth only is laid, which signifies the winding sheet that wrapped the Body of CHRIST." —Sicardus.

## VI.—EASTER.

### I.—*Easter Eve.*

The Office of this day is nearly identical with that of Good Friday. The Vigil of Easter night, most solemn of all the Church's vigils, was formerly held to begin after Nones, about sunset, and lasted till daybreak on Easter morning, during all which interval no one was allowed to go out of Church; a strict fast having been observed since Friday. The whole time was devoted to lessons, prayers, instructions, baptism of catechumens, and the Sacrifice of the Mass, at which those present made their Easter Communion. The Roman, and apparently the English Church, had no Mass of any kind on this day, except the Paschal Mass at night. After discipline was relaxed, as to the hour of saying Vespers, the Church yet kept to the ancient time on this occasion, not anticipating the Office as on other fast days, but reserving it for its proper place in the nocturnal Mass.

“This night is celebrated after the equinox, when day grows longer than night ; because, after ignorance, the knowledge of God is increased ; and where iniquity abounded, there did grace much more abound. This night is celebrated in spring, when, after the harshness of winter, flowers bloom, and birds warble ; because the frost of perfidy being driven away, the beauty of nature flourished ; and the Apostles’ sound went forth throughout all the world. ‘This night concludes the forty days’ affliction, and begins the fifty days’ absolution, because by the Resurrection we pass from the bondage of captivity, to the joy of liberty.

“The Vespers of Easter Eve are exceedingly short, and indeed are scarcely Vespers ; for the Sabbath of eternal rest, which is pre-figured by this Sabbath, has no Vesper-tide ; and all this Office, as well as the Offices of the following week, are made short for the sake of the newly-baptized, lest weariness should be engendered by their too great length. And thus the neophytes are invited to the praise of the LORD by Ps. 117, *Praise the LORD, all ye people* (gentes), and they respond, saying, as it were every man for himself or for others, *My soul doth magnify the LORD.*”—Sicardus.

*Laudate, Magnificat, and Alleluia* are fitly sung at these Vespers. That day shall in no wise be closed by Vesper-tide, wherein God shall be praised for ever.

## 2.—*Easter Day.*

This holy day is the greatest of all feasts ; the feast of feasts, and solemnity of solemnities.

It is plain from the Acts of the Apostles, that the first day of the week was kept from the beginning in commemoration of the Resurrection, but the date of the Easter Festival is uncertain, though very ancient, for we find the Council of Arles, A.D. 314, ruling that Easter should be kept everywhere on the same day.

The Night and Day Offices are short ; and, although the time of mourning is over, the Church retains much of the same ancient simplicity which characterized the Office of the Passion. No hymns are sung, nor are chapters read.

“Hymns are not sung,” says Sicardus, “because in the Resurrection we shall not sing the hymns of men, but in the streets of Jerusalem we shall sing Alleluia, according to that of Tobit ; and instead of hymns, Alleluia is sung, by reason of the hope of a glorious resurrection.”

One Nocturn only is said at Matins ; because the previous services had been so exceedingly long, that day had already broken, and the hour was more fitly that of Lauds. (It was an ancient custom, alluded to by Amalarius, to shorten Matins whenever they were likely to last till dawn, so that Lauds might begin with sunrise.) These brief

and simple Hours are said throughout the week, which is counted as one great LORD's Day: and the Alleluias, so long silent, now sound abroad continually. The mystical writers have much to say on the Easter Office. "To signify that by the virtue of the Trinity the Resurrection was wrought, therefore at Matins three lessons are said; and also three psalms are sung with three antiphons. This threefold number is observed for divers reasons. First, in order to spare men worn down by previous fasting. Secondly, lest the neophytes, as aforesaid, be too heavily burdened. Thirdly, by reason of the three days' sepulture of our LORD, which preceded the day of His Resurrection. Three antiphons are sung which signify the patriarchs, prophets, and apostles; three lessons are read, because the law, the psalms, and the prophets, declare the Resurrection of the LORD."—Durandus.

The second Vespers of Easter Day began in the Sarum use, as also in one or more other rituals, with *Kyrie eleison, Christe eleison*, etc., sung nine times at the beginning of Mass. Three psalms only were sung at the second Vespers of Easter Day; namely, Pss. 110, 111, 112, but the other usual Sunday Psalms (Pss. 113, 114-115) were sung in processions to the font and crucifix. Through the week, the five Sunday psalms were sung at Vespers, without procession. The three Vesper psalms are said to fit the Resurrection "by their allusions to *the*

*day of the LORD's power; His sending redemption to His people; and the light risen in darkness.* The two psalms sung at the font signify that by twofold love we attain to eternal life; and these fit baptism: *Praise the LORD, ye children (pueri), and, What aileth thee, O thou sea, that thou fleddest?*

“The Vesper Office is brightened by the glory of this festivity. It begins not by, *O GOD, make speed to save us*: because in that life we shall not need such help; but it begins by, *LORD have mercy.* Baptism having been administered at Vesper-time on Easter Eve, and in the Name of the Trinity, therefore at the same hour throughout the week, in the festive joy of regeneration the Holy Trinity is worshipped. Instead of a hymn is sung *Alleluia*, which is the true hymn of our true city.

“Through the week following three psalms only are sung; and the seven days are called baptismal; because those who have been duly baptized receive the seven gifts of the HOLY SPIRIT which are signified by those seven days; also they receive the three virtues, Faith, Hope, and Charity; therefore we sing three psalms, to recognize the reception of those three, but under one antiphon, because from One alone all these things come. And moreover, as all this week is, so to speak, one LORD's Day, therefore through its course we sing the psalms of the Sunday Nocturn; but in the following weeks the psalms are multiplied, because

they signify good habits, whereby that glory is attained which is figured by the whole of Easter-tide. In certain churches however, three psalms only are said until Pentecost, and this order is set forth by Alcuin. But it is not well to do so at the present time, for the original reason of this institution has now ceased. Those who say that all things should be made easy during this time for the neophytes, extend ease too far. For there are only two weeks for neophytes : namely, Easter and Whitsun weeks.”—Durandus.

The Gradual of the Mass for the day was sung in the place of chapter or hymn at Vespers on Easter Day, and through the week till the first Vespers of Low Sunday. “The Gradual and Alleluia are sung through Easter week, because in the six ages of life between baptism and the last resurrection, men are to labour in active and contemplative life. But this labour shall be turned into joy : therefore the Gradual is followed by Alleluia.”

On the Saturday before the octave are sung two Alleluias, “denoting the twofold glory of body and soul in the life to come : on the previous Saturday one alone is sung, because the soul, parted from the body, rejoices alone.

“As before the Resurrection we read the Law and the Prophets ; so afterwards we read the Apocalypse and the Canonical Epistles. For the Law

and Prophets foretold the Passion and Resurrection of CHRIST: but the Apostles bore witness to these as having taken place. It is reasonable also now to read the Apocalypse, and its visions of CHRIST and discourses of Angels. For in that life which is signified by Easter-tide, our souls will be rejoiced by the vision of GOD."—Durandus.

The Sunday after Easter was called *Dominica in albis*, or *in albis deponendis*, because, after the first Vespers, the neophytes laid aside the white baptismal robes which they had worn at the Church services during the week.

"The verse, *This is the day which the LORD hath made*, etc., is said during this week, at Prime and the other hours instead of a Chapter, because we now figure that life wherein no teaching shall be necessary, but all, having been taught, shall be glad and rejoice. The Athanasian Creed is not said in Easter week: because that pertains to faith, but this time signifies the eighth age, wherein faith shall have passed away. For the same purpose the Apostles' Creed is omitted at Prime, according to that of S. Paul: *For when that which is perfect is come, that which is in part shall be done away*. Also the petitions are forborne, because when there shall be no misery, no mercy shall be asked; where no temptation, there shall not be said, *Deliver us from evil*."—Sicardus.

### 3.—*Easter-tide.*

This season extends from the first Vespers of Easter Day to Nones on the Saturday in Whitsun week inclusive, and is not confined to the Great Forty Days between Easter and the Ascension. After the Octave of Easter, the Offices return to their usual festal form; no ferial petitions being said till after Trinity. *Alleluia* is added to every Antiphon and Responsory. The Roman use appends it to almost all Versicles and Responses; the Sarum, to Responses, but not to Versicles. After the Octave of Easter, the present Roman Breviary returns to the usual three Nocturns on Sunday, and one Nocturn of twelve Psalms on ferias; but in the Sarum book, the Sunday Office till Ascension was nearly as on Easter Day, and three Psalms only were said on ferias: the twelve Psalms for each day being divided into clusters of three, in consecutive order, one of which was used on its own day in each week; so, for instance, if on the first Monday after Low Sunday were said Pss. 27, 28, 29, the following Monday would have Pss. 30, 31, 32: and so forth. According to this use also, festivals always had one Nocturn only in Easter-tide, and the Matin Psalms were those of the feria. An Antiphon greatly used on festivals in Easter-tide, for Apostles, Martyrs, and Confessors, was: "Daughters of Jerusalem, come and behold the



Martyr with the crown wherewith the LORD crowned Him in the day of solemnity and gladness. Alleluia. Alleluia:" and a rubric noted that the word *martyr* was not to be changed for the plural on a feast of many Saints, because the word referred to CHRIST crucified. Memorials of the Resurrection were used on every day between Low Sunday and Ascension, except on the feast of the Invention of the Cross. The Office was saturated with Easter joy.

"It is noteworthy also that from Easter to Whitsuntide we do not kneel, but pray standing: as if to profit by the liberty won for us by our LORD's rising. And we omit the petitions, (preces,) because there shall be no deprecation of the miserable, but only the praise of the blessed: as is the usual custom on Sundays and other festivals, whereon are represented our resurrection and the society of the Angels.

"But as this solemnity signifies that Octave which shall follow the septennate of this life, why hath it Octaves, whereby its celebration is protracted, not only for eight days, but even till Whitsun Day? It is answered: because that future resurrection is signified by circumcision, which was commanded for the eighth day; eight are the blessings of true circumcision; and the eighth returns to the first, as if on the LORD's harp, whereof is said, *Awake up, My glory, awake, lute and harp*, to sound the

heavenly diapason ; and therefore, to represent the beatitudes, we solemnly celebrate for eight days the Octave of the LORD's Resurrection, which is the cause and sign of our own future rising. Which beatitudes, Augustine in his book of *Christian Doctrinc*, combines with the gifts of the SPIRIT, omitting the last, because it returns to the first. Fear, saith he, causeth poverty, that is, humility ; for when we fear eternal death, we nail the motions of pride to the wood of the Cross : godliness begetteth meekness ; for when we worship GOD, we grow meek, and subject ourselves to the Divine Scriptures ; knowledge, mourning : for whoso puts on knowledge puts on mourning ; might, endurance in adversity : that we may always hunger and thirst after righteousness. Counsel causes mercy, for he is merciful to another, who desires that mercy should be shewn to himself. Understanding purges the eye of the soul, that the pure in heart may see GOD ; wisdom gives peace to the bosom, that the peace of eternity may be attained. Here, as by a ladder, we attain from fear to wisdom. Wherefore : *The fear of the LORD is the beginning of wisdom.* Therefore, for seven days, the baptismal Offices are celebrated. The Offices of each day fit those gifts and blessings.

“ The Office of the Resurrection of the LORD pertains to fear, for we fear the terrible office of the Judge. The spirit of fear is set as a foundation for

a firm building ; and is the first of the seven steps whereby to ascend to the eastern gate, spoken of by Ezekiel. But it may be asked why we begin by fear and end by wisdom, while Isaiah begins by wisdom and descends to fear ? Isaiah thus speaking described the SAVIOUR, and so came downwards from the highest. But we are beginning to rise from earthly to heavenly things ; and therefore we must count the steps as ascending, so that by fear we may attain to wisdom.”—Sicardus.

#### 4.—*Rogation Days.*

The days of the Rogation, or supplication preceding Ascension Day, originated in France. Before the time of S. Mamertus, Bishop of Vienne, who put fresh vigour into their observance, they were kept in a vague, uncertain manner, with little fasting, and at various times ; and chiefly for prayer concerning the fruits of the earth. In consequence of earthquakes and other calamities, especially a great fire which took place on Easter night, A.D. 469, S. Mamertus, then bishop, sought to appease the wrath of God by fervent prayers, and to this end set apart the three days preceding the Ascension. The practice soon spread, and had become general by the time of S. Cæsarius of Arles. The days were kept variously ; as days of fasting, though in Easter-tide ; or at least, of abstinence from flesh : because their intention was to avert

God's anger, and stay His punishing hand. The great Litany, sung in procession on this day, is said to have been instituted by Gregory the Great, on occasion of a pestilence in Rome, A.D. 590. He prescribed its recitation on S. Mark's Day ; and it came to be adopted for the Rogation days likewise.

### 5.—ASCENSION DAY.

The Feast of the Ascension has often been included among those said to have been instituted by the Apostles, and its date is at least very ancient. S. Augustine speaks of its general observance, which he attributes to Apostolic institution, or the order of some great Council.

*"Where the Body is, there shall the eagles be gathered together. They who gaze on the true Sun and love His glory, follow Him, soaring on spiritual wings towards heavenly places. For that Body, on which alone such eagle souls feed, is in heaven : namely, CHRIST, in Whom dwelleth the fulness of the Godhead bodily, Who is the food of Angels and the support and life of all rational creatures. Therefore this day's Office is one of great joy."*—Rupert of Deutz.

It was anciently the custom at Rome to keep this Feast thirteen days, more than an octave, even till Whitsun Day.

The Office has almost always and everywhere

been much the same as at the present day. Venerable Bede repeated the Vesper Antiphon : *O King of glory*, etc., on his deathbed, and expired when he came to the words, *leave us not orphans*.

According to some Rituals, Nones was said with great solemnity, because it is supposed that CHRIST ascended at that hour.

The Sunday within the Octave of Ascension was formerly called at Rome Rose Sunday; because roses begin to bloom about that time, and were scattered in the church where the station of that day was held.

#### 6.—Whitsun Eve.

The eve of Whitsun Day was kept as solemnly as that of Easter: the Saturday was fasted, and watching and prayers continued through the night, "For then," as S. Ambrose says, "we receive the SAVIOUR rising from hell: now we look for the HOLY GHOST descending from heaven."

The Office is as it were a continuation of the Octave of the Ascension, and rather fitted for the last day of the baptismal preparation, than for the Vigil of Pentecost.

Amalarius says that Vespers began on this day at the ninth hour, in memory of Cornelius, who was praying at that time, in preparation for receiving the HOLY GHOST.

The ceremonial was similar to that of Easter

Eve, except that the blessing of the taper was omitted.

Easter and Whitsun-tide were solemn times of baptism from the first days of the Church, as Tertullian witnesses.

### 7.—WHITSUN DAY.

This is the Feast of the nativity, foundation and dedication of the Church. Eusebius did not fear to call it the greatest of all feasts. For herein we celebrate the consummation of all the mysteries of our religion, which all concur to bestow on us the HOLY SPIRIT. We find it celebrated at Jerusalem in the time of S. Cyril. The Office of Whitsun Day is similar to that of Easter.

Two sets of Matins were formerly said on Whitsun night: the first, without Invitatory, and containing four Psalms: the second, with Invitatory, and one only Nocturn, containing Pss. 1, 2, and 3. The brevity of the Night Office is due to the long Offices of the Vigil; nor was it thought unfitting to continue the short Office through the week, both in honour of the feast, the solemnity whereof continues during that period, and also in order not to fatigue the newly baptized.

The hymn *Veni Creator Spiritus* is sung at Tierce on Whitsun Day, and the three days next following; its greater length and fulness rendering it more suitable than the ordinary Office hymn, for

the solemn celebration of that hour when the HOLY GHOST came down on the Apostles. The practice is said to have been introduced by S. Hugh of Cluny. In some places, the whole of Tierce was sung, all the Altar candles being lighted, and all the clergy present. The celebrant intoned the hymn, in amice, alb, stole, and cope. At the Abbey of Corby it was the custom to throw down fire and water from the bell-tower while this hymn was being sung in the choir.

#### 8.—*Whitsun Ember Days, etc.*

Whitsun Day, from the beginning, was counted as the close of Easter-tide, the period of which was fifty days; but, on account of the newly-baptized, who were brought to Office daily during the week ensuing, as at Easter, an Octave was assigned to this feast in the West, but never in the East.

Easter-tide is now considered to end at Nones on Saturday in Whitsun week, and the following Sunday is not kept as the Octave of Whitsun Day. It was formerly the practice so to keep it in some places. But S. Dunstan, in his *Concordia*, says that Pentecost is seven days in length, to honour the seven gifts of the HOLY GHOST; and has no Octave day. Traces of such a day are, however, to be met with elsewhere.

The fast in Whitsun week has been kept from very early times, though not always as an Ember

fast. S. Isidore of Seville says that a fast should be kept after Pentecost, in fulfilment of our LORD's words, that the children of the bridechamber should fast when the Bridegroom was taken away from them. The *Micrologus* asserts that Gregory VII. fixed the June Ember-tide for Whitsun week; and goes on to say that as the fast was at once solemn and joyful, therefore the Office was festal.

“The Jews celebrated three solemn feasts: the Passover, Pentecost, and Feast of Tabernacles. The Passover, because God delivered them from the bondage of Egypt and the destroying Angel; Pentecost, because they then received the Law; Tabernacles, that is, the setting up of tents, in September. Of these feasts we still keep two, viz., the Passover and Pentecost, but for different reasons; for they kept the Passover because they passed out of Egyptian servitude; we keep it because we are redeemed by CHRIST. They celebrated Pentecost because they received the Law; but we, because we received the HOLY GHOST. And Pentecost signifies fiftieth: for the Law was given on Mount Horeb on the fiftieth day after the sacrifice of the Paschal Lamb. And the fiftieth day after the Passover is named Pentecost, because they who labour with their five bodily senses in the vineyard of the LORD, shall be filled with His Spirit, and in the world to come shall receive the penny (denarius) of eternal reward.



“And this number is formed by the multiplication of seven with unity, for there are seven weeks from Easter to this day. And on this day seven-fold grace is given. As by the commandment of the law a sheaf of the first-fruits was offered at Easter, and at Pentecost, two loaves, also of the first-fruits, therefore we, from the day on which the LORD arose and offered His Body as a sheaf of first-fruits, count the fiftieth day, whereon we receive the HOLY GHOST, and we offer two loaves, rendering double thanks for the law then given on tables of stone, and for the grace now shed forth in our hearts. We solemnize the fiftieth day, after seven weeks, representing the time of Jubilee, that after the course of this life we may attain to the year of eternity, wherein we shall not labour, but shall recover the ancient possession we lost through sin.”—Sicardus.

## VII.—TRINITY.

### 1.—*Trinity Sunday.*

The feast of the Holy Trinity is not certainly known to have been celebrated previous to the eleventh century, and then only here and there. S. Thomas à Becket is said to have instituted it in England, about A.D. 1162.

Pope Alexander II. declared that no feast ought to be kept in peculiar honour of the Trinity and Unity, because the worship of all Sundays and

festivals is directed to that object. It was not formally instituted at Rome till the time of Pope John XXII. Durandus, writing a short time previously, mentions its having been adopted in many churches, and kept at various seasons. It was kept by religious communities before it became otherwise general.

It was not commonly observed till the time of Benedict XIII., A.D. 1405.

“The feast of the FATHER having been celebrated in the Nativity, the feast of the SON in Easter, and the feast of the HOLY GHOST in Whitsuntide, a festival should be kept in honour of the Trinity, and one feast should commemorate the Three Divine Persons, to show that these Three are One. In some churches, to every antiphon at Lauds is prefixed a versicle, which signifies turning and labour, to shew that with all labour and diligence we ought to turn ourselves to the praise of God the Holy Trinity.”—Sicardus.

## 2.—*Corpus Christi.*

Although the Institution of the Blessed Sacrament had been celebrated from primitive times on Maundy Thursday, it seemed good to the Church to set apart another day in its honour; not only because, in Holy Week, the minds of worshippers were almost absorbed in the LORD's Passion, and Maundy Thursday was crowded with other obser-

vances, but in order to beat down heresy; or at least to show, in the face of heretics, the faith and reverence which Catholics bore to the most Blessed Sacrament.

In the East, untroubled by heresy on the subject, the Church never instituted any such feast. Its alleged origin is to be found in the history of S. Juliana of Mont Cornillon, near Liège, who was expelled from her convent and died in exile, on account of her persevering endeavours to obtain the institution of this feast, in consequence of a revelation received by her.

For a time, during her life, the feast was kept at S. Martin's in Liège; but was soon put a stop to. When a Canon of Liège became Pope under the name of Urban IV., he carried with him to Rome the remembrance of this festival; and the state of things seeming to call for some public acknowledgment of faith in the doctrine of the Eucharist, then violently assailed by many heretics, he not long after took measures for the institution of a feast in its honour, to be held on the first Thursday after Trinity Sunday.

The story goes that S. Thomas Aquinas and S. Bonaventura were each required by the Pope to write an Office for this day, and that S. Bonaventura, on reading the composition of S. Thomas Aquinas, felt its superiority so strongly, that he straightway threw his own into the fire. However

the truth of this may be, the Pope's direction to S. Thomas was, to set in order the Office ; and as that originally used at Liège, and composed by a monk of that place named John, is not greatly different from that which we now have under the name of S. Thomas, it seems probable that he only revised and altered the then existing Office : inserting especially those glorious hymns which assert his claim to the title of a great sacred poet, no less than to that of the chief of theologians.

The feast was instituted by Urban IV., A.D. 1262, and confirmed by Eugenius IV., A.D. 1433. The Office, as arranged or composed by S. Thomas, is to be found among his works, Opusc. 57. The lessons for the days in the octave were added by Pius V.

### 3.—*Trinity Season.*

“After Pentecost begins a fourth season of pilgrimage, because we are in the way going to our Country. But because before reaching it we have to fight with enemies, namely, the world, the flesh, and the devil, therefore we read from the Books of Samuel and the Kings, which deal with wars and victories, in order to incite us to fight more strenuously against our foes, so as to gain the victory, as did the Jews over the Philistines : and therefore we say at Vespers, *Blessed be the LORD my strength*, etc.

“But because war without discretion is not well

carried on, we afterwards read the Books of Solomon. Moreover, because vices will surge up, against which we have need of patience, the history of Job follows after.

“Next we read the Book of Tobit, whereby is figured the human race blinded by original sin, and healed only by the bitterness of the Passion, which is signified by the gall, as CHRIST by the fish.

“The Book of Judith is read to instruct us in holiness and sobriety by the example of Judith slaying Holofernes, namely, the devil, who enervates and slays the world by sensuality; and we are to cut off his head by holy living; for the head of the devil is luxury, and hereby he mostly begins to tempt men. During four weeks, the Church reads the Books of the Maccabees, who suffered many things from Antiochus and the seven nations, and purified the temple, which had been polluted by those nations. Hereby is signified that the soul, which is the temple of GOD, being polluted by seven capital sins, needs purification. After Maccabees, the Church begins to read the Books of the Prophets: not however Isaiah and Jeremiah, because we read from the former in Advent, and from the latter in Passion-tide. The Book of Ezekiel is first read, because it deals with the heavenly temple, wherein is the confirmation and the end of all things. But the twelve

Prophets are read for the foundation of faith, which is always necessary to the perfection of man. It may also be said that, after the return from the captivity, (when Jerusalem was rebuilt, and the temple restored by Ezra,) Zechariah, Haggai, and Malachi, foretold the Advent of the LORD; and therefore in the month of November until Advent the books of those Prophets are read. Their captivity of body signifies our captivity of soul. Return from captivity is remission of sins.

“ Four are the conditions of the Church : the first, a state of guilt ; the second, of guilt and penalty ; the third, of penalty and grace ; the fourth, of grace and glory.

The Church represents the first state in Septuagesima, by cutting off *Te Deum* and *Allluia*, because *praise is not comely in the mouth of sinners* ; and *Gloria in Excelsis*, because *iniquity hath separated between us and our God*. The second is represented in Advent, when the aforesaid Canticles are disused, with the exception of *Allluia*, because the law being given, teaches us to know and praise God. The third is represented in summer-time, when we sing these things on festivals by reason of the grace we have received : but on ferias by reason of penalty we use them not, with the exception of *Allluia*, which is repeated daily ; because the hope of future resurrection is not weakened.

“ The fourth is represented between Easter and

Whitsuntide, when the aforesaid songs of joy are used and multiplied daily. Two *Alleluias* are said on the feasts of Saints, on account of their rest and of their fruition. Be not thou moved because the Church represents things in an irregular order, and sets the last first, and the first last; for the variety of days and of the conditions of men leads to variety of Offices; so that some are celebrated with a Responsory alone, some with *Alleluia* alone, some with *Alleluia* and Responsory; for no acts of men are alike, and by times they weep and labour, and by times they rejoice and do the works of contemplation.'—Sicardus.

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[An incorrect statement is made at p. 231, last line. The Sarum use at Prime does follow the practice of applying the epithets, "Holy God, Holy and Mighty, Holy and Immortal" to the Second Person of the Trinity, instead of to all Three Persons; but this is done by adding the response "O Lamb of God," etc., and not the clause introduced by Peter the Fuller.]

## CHAPTER V.

OF THE DIVINE OFFICE, SIMPLY CONSIDERED AS  
PRAYER.

APART from its historic interest, and its mystical beauty, how glorious a thing is the Divine Office when we look at it in its highest light ! It is indeed *Opus Dei*, the Work of God ; and they spoke well who named it so. Not merely that God is served by us in this work. The signification of the term goes far deeper. It is true indeed that so He is served, and that it is a noble privilege bestowed on His servants thus to have so large a portion of their waking life devoted to His worship.

But in a sense far more profound this is the Work of God. For the words we use are chiefly those of the HOLY GHOST Himself ; not human, but Divine. In uttering them, we are but the instruments, lively, reasonable (and may we add holy !) instruments, whereby Divine worship is rendered to Divinity. In this, as in all else, we can only say, *All things are Thine, and of Thine own have we given Thee*. And as Abbe Gay says very well, here we repeat the very prayers which CHRIST our LORD used in His pilgrimage on earth,—which He uttered on His own behalf and ours, for the



Psalter was His own dear book of prayer. For the support of His mortal weakness, He drew from the Psalms that strength which the God-head had purposely laid up in them beforehand. And with what increase of love and reverence do we recite them, when we remember that they were spoken by His human lips, and expressed the fulness of His human heart; and more still,—that as in some sense He spake them in our name, so now He speaks them by our lips. And if, when we pray, CHRIST speaketh, how shall not the FATHER hear?

(1.) *Devotional exhortations to the right use of Office.*

It would not be doing justice to the mediæval writers who deal with the Divine Office, if we did not set forth, at greater length than in the extracts from the *Myrroure*, the earnest manner in which they pressed the spirit of devotion and reverence on those engaged in its recitation. And such counsels indeed are not limited in their scope to one object, or to one form of life, but are lessons of holiness for all times and all persons.

The first extract is from a “Directory for the Canonical Hours,” written by Cisneros, Abbot of Montserrat, in Spain, about A.D. 1500.

“When we have risen from our beds and are dressed, staying awhile in our cell, and standing up

where we are wont to pray, we should gather our thoughts together as best we can, and think thus within ourselves : what we are going to do, and why we have risen from our beds ; for whosoever does not think before acting must needs be careless in his work.

“ And what are we about to do, brethren, at the time of the Divine Office, unless it is to appear before the sight of God and His holy Angels, in the company of our just and holy brethren ? Wherefore we must diligently bear in mind that we are going to—

Adore God,  
Give thanks to God, and  
Pray to Him.

“ First, we have to adore God—Three in Persons, One in Essence—with adoration of highest worship, for the judgments of His righteousness. By these judgments or decrees, brethren, we must understand the Incarnation of His Only-begotten Son our SAVIOUR, His birth and circumcision, His manifestation to the kings, His presentation in the temple ; and lastly, His most holy Passion, Resurrection, and all the other works which our glorious LORD vouchsafed to work while on earth for our redemption. This, then, is the first thing we must call to mind with earnestness and devotion as soon as we have risen from our beds. And for these judgments the Saints tell us we should

adore, bless, praise, and glorify the LORD, and take them as the object of our worship at the nightly Office.

The second thing to be remembered when we are going to the Divine Office is, that we are about to give thanks to GOD, and to praise Him for His goodness; and

“Thirdly, our mind must be enkindled with some devout feeling, that we may bestir ourselves from our sloth, and sing to GOD with reverence.

“The third preparation, which is called immediate, consists in prayer, for human effort availeth naught unless helped by Divine grace. Therefore, after dwelling on the aforesaid points, let us on our knees humbly beseech the LORD to grant us worthily to adore Him in the judgments of His justice, and devoutly to pay Him the duty of our homage. When, therefore, the sound of the bell hath struck upon our ears, rising from prayer, we should say: This is the sign of the great King; let us go and seek His face, and offer Him gold, incense, and myrrh: the gold of devotion, the incense of devout attention, the myrrh of respectful and manly demeanour. \* \* \* \*

“And this is what we had to say concerning the preparation for Matins, which a monk ought to make during a quarter of an hour if he wishes to

go onward in the way of the SPIRIT, and that his homage be pleasing to GOD ; and after this he will all day long be devout and cheerful, and in a proper mood for the Divine Office.

“ After he has accustomed himself to this, he had best, at the Day Hours, briefly reflect that he is going to place himself in the sight of the LORD, to adore Him, thank Him, and ask favours of Him as we have already said.”

The next extract is from Blossius’ “ Mirror for Monks.”

*“ How we ought to bestow our time from our first rising to Matins in the morning.*

“ As soon as you are awake and ready to rise to Matins, devoutly arm yourself with the sign of the Cross, and briefly pray to GOD that He will vouchsafe to blot out the stains of sin in you, and be pleased to help you. Then, casting all vain imaginations out of your mind, think upon some other thing that is spiritual, and conceive as much purity of heart as you can, rejoicing in yourself that you are called up to the praise and worship of your Creator. But if frailty of body, if heaviness of sleep, if conturbation of spirit, depress you, be not out of heart, but be comforted, and force yourself ; overcoming all impediments with reason and willingness ; for the kingdom of heaven suffereth violence, and the violent take it by force. Certainly,

according to the labour which you undergo for the love of God, such shall be your recompense and reward. Being come off from your bed, commend and offer yourself, both body and soul, to the Most High; make haste to the choir, as to a place of refuge and the garden of spiritual delights. Until Divine Office begins, study to keep your mind in peace and simplicity, free from troubles and the multiplicity of uncertain thoughts, collecting a goodly and sweet affection towards your God, by sincere meditation or prayer.

“ In the performance of the Divine Office have a care to pronounce and hear the holy words reverently, perfectly, thankfully, and attentively, that you may taste that your LORD is sweet, and may feel that the Word of God hath incomprehensible sweetness and power. For whatsoever the HOLY GHOST hath dictated is indeed the life-procuring food, and the delightful solace of a chaste, sober, and humble soul. Remember, therefore, to be there faithfully attentive, but avoid too vehement cogitations and motions of mind, especially if your head be weak: lest being hurt or wearied, confounded and, straitened internally, you shut the sanctuary of God against yourself. Reject, likewise, too troublesome care, which commonly bringeth with it pusillanimity and restlessness, and persevere with a gentle, quiet, and watchful spirit in the praises of God, without singularity.

But if you cannot keep your heart from wanderings, be not dejected in mind, but patiently endeavour, patiently do what lieth in your power, committing the rest to the Divine will. Persevere in your goodly affection towards God, and even your very defects, which you are in no way able to exclude, will in a manner beget you consolation.

“And what profit do you reap by being impatient? Do you not heap calamity upon calamity? Do you not show your want of true humility, and bewray in yourself a pernicious propriety? As long as you do reverently assist, and are ready with a prompt desire of will to attend, you have satisfied God; neither will He impute the inordinateness of this instability to you, if it be by your negligence you give not consent unto it, and before the time of prayer you set a guard over your senses. If you cannot offer a perfect dutifulness, offer at least a good will: offer a right intent in the spirit of humility; and so the devil shall not find any occasion to cavil against you. Although you have nothing else to offer but a readiness, in body and spirit, to serve our LORD in holy fear, be sure of it that you shall not lose your reward. But, woe to your soul, if you be negligent and remiss, and care not to give attendance; for it is written, “Cursed is the man that doth the work of God negligently.” Be diligent, that you may perform what you are

able, if you be not able to perform what you desire. Upon this security, be not troubled when impediments happen, and you be not able to perform as much as you would. When, I say, distraction of your senses, dejection of mind, dryness of heart, grief of head, or any other misery or temptation afflicteth you, beware you say not: I am left; our LORD hath cast me away, my duty pleaseth Him not. These are words befitting the children of distrust. Endure, therefore, with a patient and joyful mind all things for His sake that hath called and chosen you, firmly believing that He is near to those that are of a contrite heart. For if you humbly, without murmuring, carry this burden laid on you, not by mortal tongue to be uttered, what a deal of glory you heap up for yourself in the life to come! You may truly say unto GOD: As a beast am I become with Thee. Believe me, brother, if being replete with internal sweetness, and lifted up above yourself, you fly up to the third heaven, and there converse with Angels, you shall not do so great a deed, as if for GOD's sake you shall effectually endure grief and banishment of heart, and be conformable to our SAVIOUR, when in extreme sorrow, anguish, fear, and adversity, crying unto His FATHER—"Let Thy will be done;" Who also, being thrust through His Hands and Feet, hanging on the Cross, had not whereon to lean His Head; Who also most lovingly endured for thee all the

griefs and disgraces of His most bitter Passion. Therefore, in holy longanimity, contain yourself, and expect in silence until it shall please the Most High to dispose otherwise. And certainly in that day it shall not be demanded of you how much internal sweetness you have here felt, but how faithful you have been in the love and service of God."

One more passage, and that from an old English book: the Scale of Perfection, by Walter Hilton, who wrote in the latter part of the fifteenth century. The beauty of the extract must plead excuse for its length.

"The soul of a man while it is not touched by special grace, is blunt and dull as regards spiritual work, and can do nought therein. But then cometh the light of grace, and by its touch maketh it sharp and subtle. And how it then prayeth, I shall now tell thee.

"The most special prayer that the soul useth and hath most comfort in, I suppose, is the *Pater Noster*, or else the Psalms of the Psalter. The *Pater Noster* serves for unlearned men, and the Psalms and Hymns and other portions of holy Church suit the learned. And the soul is, as it were, set in the spiritual Presence of Jesus, so that every word and every syllable is sounded softly, sweetly, and delectably, with the full union of mouth and heart. For the soul is then turned all into the fire of love. And there-



fore, every word that it secretly uttereth in prayer is like a spark rising out of a burning fire. And this fire heateth all the powers of the soul, and turneth them into love, and enlighteneth them so delightfully, that the soul listeth ever to pray and to do nothing else. The more it prayeth the better and the stronger it becometh. For grace helpeth the soul well, and maketh all things light and easy, so that it delighteth to chant and to sing the praises of God with spiritual mirth in heavenly delight. This spiritual work is the food of the soul; and this prayer is of great virtue, for it wasteth and bringeth to nought all temptations, both secret and open, of the enemy, and slayeth in the soul all taste and liking for the world and for fleshy sins. It beareth up the body and the soul under the painful feeling of the wretchedness of this life. It keepeth the soul in the keeping of grace and the working of love, and keepeth it ever fervent, even as wood nourisheth the fire. It putteth away all irksomeness and heaviness of heart, and preserveth it in strength and spiritual gladness. Of this prayer David speaketh thus: “*Dirigatur oratio mea sicut incensum in conspectu Tuo;*” *Let my prayer be directed as incense in Thy sight.* For even as incense that is cast into the fire maketh a sweet smell by its smoke rising in the air; so a Psalm sweetly and softly sung, or said in a burning heart, giveth forth a fragrant smell before the face of our

LORD JESUS, and before all the Court of Heaven. And as no insect dare rest upon the censer, by reason of the fire within, even so no fleshy delight can rest upon a pure soul that is all enveloped and warmed with the fire of love, as it glows and teems with its Psalms and prayers to JESUS. This prayer is always heard by JESUS. It yieldeth grace unto JESUS, and receiveth grace again from Him. It maketh the soul familiar, and, as it were, companion with JESUS and all the Angels in Heaven. Use it whosoever can : the work is good and grace-bestowing in itself. And though it be not altogether perfect contemplation in itself, nor the working of love of itself, nevertheless it is in part contemplation. For it cannot be exercised in this manner but by means of plenty of grace, through the opening of the spiritual eye. And therefore, a soul that hath this freedom, and this gracious feeling, in prayer, with spiritual savour and heavenly delight, hath the grace of contemplation after a certain manner.

“ This prayer is a rich offering filled with all the fatness of devotion, received by Angels and presented before the face of JESUS. The prayer of other men who are busy in active works, is composed of two words. For they oftentimes form one word in their hearts through thinking of worldly business, and speak with their mouth another word in the Psalm sung or said ; yet, nevertheless, if their intent

be true, their prayer is good and acceptable though it lack savour and sweetness. But the prayer of a contemplative man is made up but of one word ; for as it is formed in the heart, even so doth it sound in the mouth. And both that which formeth it and that which uttereth it is nothing but one and the same thing. For the soul is by grace made one and whole in itself. It is so far separated from sensuality, that it is master of the body ; and then the body is nothing else but an instrument and mouthpiece of the soul, through which the soul soundeth the sweet notes of spiritual prayer to JESUS."

## 2.—*Intentions.*

When, as in the Roman Church, Office was said in a language unknown to many of those who recited it, the practice naturally arose of assigning intentions to the various Hours, which might make their recitation less like a mere piece of clockwork.

The custom is not needful where the Office is said in the mother tongue. Yet it is often comfortable and profitable to say an Hour for some particular object that is very near one's heart. Some persons find advantage in fixing intentions for each Hour, as a general rule.

To assist them, it may be useful to give those of F. C. Mayer, (the same writer who is quoted so

largely in the “Paradise of the Christian Soul”) and of Drexelius.

*“ Four ends of Worship.*

- I. Glorifying God.
- II. Rendering thanks to Him.
- III. Pleasing Him.
- IV. Asking things needful for ourselves and the whole Church.

At Office have

- I. Voice : distinct.
- II. Mind : attentive.
- III. Will : hearty.
- IV. Body : reverent.

Office may be said as a Prayer throughout Sunday,  
or only at Matins on any day :

- I. For the whole Church ; or,
- II. The Clergy ; or,
- III. Our own Community ; or,
- IV. For an entrance into Heaven.

Throughout Monday, or at Prime daily :

- I. For conversion of all infidels ; or,
- II. Remission of all sins ; or,
- III. A generous, cheerful spirit.

## On Tuesday, or at Tierce :

- I. For conversion of misbelievers ; or,
- II. True mortification ; or,
- III. Grace of the HOLY GHOST.

## On Wednesday, or at Sexts :

- I. For all in deadly sin ; or,
- II. The spread of CHRIST's Kingdom ; or,
- III. Grace to be faithful.

## On Thursday, or at Nones :

- I. For the perseverance of the righteous ; or,
- II. Grace to be heavenly-minded ; or,
- III. Increase of faith in the Blessed Sacrament, and grace to live worthily of It.

## On Friday, or at Vespers :

- I. For parents, relations, benefactors, friends and enemies ; or,
- II. Grace of prayer ; or,
- III. Shedding abroad of love to CHRIST ; or,
- IV. Grace to cleave to the Cross.

## On Saturday, or at Compline :

- I. For the faithful departed ;
- II. Abundant peace ; or,
- III. Perfection of love.

AGAIN, *Matins* may  
be said in commemora-  
tion of

- i. Nativity.
- ii. Taking in the  
garden.
- iii. Judgment. (1 Thess.  
v. 2.)

*Lauds*, in commemo-  
ration of

The Resurrection.

*Prime*, in commemo-  
ration of the

Leading to Pilate.

*Tierce*, in commemo-  
ration of the

- i. Crowning with  
thorns.
- ii. Scourging.
- iii. Coming of the HOLY  
GHOST.

*Sexts*, in commemo-  
ration of the

- i. Fall of Man. (Gen.  
iii. 8.) (*Vulg.* "in  
the *heat* of the  
day.")
- ii. Crucifixion.
- iii. Calling of the Gen-  
tiles. (Acts x. 9.)

*Nones*, in commemo-  
ration of the

- i. Death of CHRIST.
- ii. Binding of Satan.

*Vespers*, in commemoration of the

i. Burial.

ii. Ordination of Apostles. (S. John xx. 19, 23.)

*Compline*, in commemoration of the

i. Institution of the Eucharist.

ii. Rest in Paradise.”—

F. Christoph Mayer.

“The intentions may be made at

*Matins*: in honour of the Most Holy Trinity; for the conversion of all abiding in mortal sin.

*Lauds*: in honour of all Holy Angels; for all enemies and persecutors.

*Prime*: in honour of CHRIST JESUS scourged at the pillar; for the pardon of my sins, and the attainment of the virtue I most need.

*Tierce*: in honour of CHRIST JESUS crowned with thorns; for all Christian kings and rulers.

*Sexts*: in honour of CHRIST JESUS crucified at that hour; for all especially afflicted at the present time.

*Nones*: in honour of CHRIST JESUS giving up the ghost at that hour; for all those dying at the present time.

*Vespers* : in honour of the Blessed Virgin Mary receiving the Body of her Son ; for all who died this day.

*Compline* : in honour of all Saints ; for perseverance in good works."—Drexelius.



## CHAPTER VI.

[Many years ago, an Essay on the Mystical Interpretation of the Psalms was published by Dr. Neale in the "Christian Remembrancer." It was partly reproduced in two of the dissertations contained in the first volume of his "Commentary on the Psalms." But the price of that great work places it beyond the reach of many persons; and therefore part of the original essay is here reproduced, with the omission of some portions less immediately bearing on the present subject.]

EXTRACTS FROM AN "ESSAY ON THE MYSTICAL  
INTERPRETATION OF THE PSALMS." BY THE REV.  
J. M. NEALE, D.D.

"'If we keep vigil,' says S. John Chrysostom, 'in the Church, David comes first, last, and midst. If early in the morning we seek for the melody of hymns, first, last, and midst, is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst. O marvellous wonder! Many who have made but little progress in literature, nay, who shall scarcely even have mastered its first principles, have the whole Psalter by heart. Nor is it in cities and churches alone that, at all times, through every age, David is illustrious; but in the midst of the forum, in the wilderness and the uninhabitable land, he excites the praises

of GOD. In monasteries, amongst those holy choirs of angelic armies, David is first, midst, and last. In the convents of virgins, where are the bands of them that imitate Mary ; in the deserts, where are men crucified to this world, and having their conversation with GOD ; first, midst, and last, is he. All other men are at night overpowered by natural sleep : David alone is active, and, congregating the servants of GOD into angelic bands, turns earth into heaven, and makes men into angels.' Nothing can more admirably express the feelings of the Church to her *κτῆμα ἐς αἰὲν* than these words of the great Doctor of the East. The love, the veneration, the delight, which she has expressed for the Psalter, have almost turned it into a part of her own being. It is not only that, from the beginning till now, the whole Book of Psalms has been weekly recited by many thousand priests : but that the spirit of the Psalter permeates and kindles every other part of the service ; that its principal features have received a new and conventional character, have been transfigured from the worship of the synagogue to that of the Church ; that, to use the mediæval metaphor, the trumpets of the tabernacle have given place to the psaltery and the New Song of the Christian ritual. We propose to give a brief sketch of the method in which the Church of the Middle Ages adapted the Psalter to her own needs : in which she employed all the luxuriance of her

imagination to elicit, to develope,—if you will, to play with,—its meaning. There is—to use the word in a good sense—a perfect treasure of mythology locked up in mediæval Breviaries and commentaries,—a mythology, the beauty of which grows upon the student, till that which at first sight appears strange, unreal, making anything out of anything, perfectly fascinates. If the present writer should seem to be carried away by the richness and loveliness of mediæval allegory, it will not afflict him to plead guilty to the charge. The reader may, if he pleases, view the subject more coolly: it is, at all events, to the advantage of truth, as well as of interest, that any system should be sketched by a warm and loving partisan.

“The first thing that would strike one in the mediæval use of the Psalter, is the large proportion of time which its recital employed out of the whole period disposable by ordinary human strength for the service of GOD. And not its recital only, but its being committed to memory—an ordinary practice of the first twelve centuries.

“And when we say that all the Psalms were weekly recited by every ecclesiastic, we mean, in point of fact, much more than this. For, additionally, the 119th Psalm was said daily: three of those in Lauds scarcely ever varied: while the four at Compline remained unchangeable. In the Eastern Church it is well known that were the

Mesoria, as they are called,—the halfway prayers between every two of the Hours,—repeated with the Hours themselves, at only a moderate speed, it would be absolutely impossible to get through the services of the day within the space of the day.

“And this constant and frequent repetition naturally involved the development of a conventional meaning in the Psalms so recited. The same Psalm was said at Christmas, said at Easter, said in Lent, said on the Festival of Martyrs, said in the Office for the Dead: it could not, at all these seasons, be said with the same feelings, in the same frame of mind. Its different emphases required to be brought out: the same sun-ray from the HOLY GHOST rested, indeed, at all times, on the same words, but the prism of the Church separated that colourless light into its component rays—into the violet of penitence, the red of a martyr’s festival, the gold of the highest seasons of Christian gladness. Hence arose that wonderful system of antiphons, which, out of twenty different significations, definitely, for the time being, fixed one; which struck the right key-note, and enabled the worshippers to sing with the spirit, and to sing with the understanding also. \* \* \*

“The first marked point which distinguishes mediæval from modern interpretation of the Psalms is the constant reference to our LORD in which the

former delights, and which the latter invariably eschews. Not only each verse is applied to Him, but the very absence of any title is made significative of Him also. 'The first Psalm has no title,' says Venerable Bede, 'because nothing ought to precede the LORD and SAVIOUR, Who is our Head, and of Whom, and Whom only, it is about to speak.' How He did not walk in the counsel of the ungodly, nor stand in the way of sinners; how He exercised Himself in the law of the LORD, in the day of prosperity as well as in the night of adversity; how His fruit was brought forth *in* due season, and not before:—'My time is not yet come, but your time is alway ready;'—how His leaf—His words, the leaves of the tree which are for the healing of the nations—shall not wither; because 'heaven and earth shall pass away, but My words shall not pass away.'

"What wonderful beauty there is in, 'Let the lifting up of my hands be an evening sacrifice,' when applied to that One Great Sacrifice which was offered up in the evening of the world—in the evening, too, of the Paschal day—by the stretching forth of His hands on the Cross! in, 'I shall not die but live, and declare the works of the LORD,' when we refer it to the morning of the first Easter Day, and the commission to the Apostles to make disciples of all nations: in, 'I am a stranger upon earth,' when it alludes to Him Who came unto His own and His own received Him not: in the double

answer to the question, 'Who is the King of Glory?' the first, 'The LORD mighty in battle,' because our LORD's first ascension was so soon after His triumph over death and hell; the second, 'The LORD of Hosts,' because His other ascension will be with the multitude of His redeemed when their warfare is accomplished! Again, in such a text as, 'O think upon Thy servant as concerning Thy Word, wherein Thou hast caused me to put my trust,' when we take it of that co-eternal Word, Who is, indeed, all the salvation and all the trust of His people! Or, when we so take, 'Now for the comfortless troubles' sake of the needy, and because of the deep sighing of the poor,' as to refer to Him Who was so needy as to have no place where to lay His head, and of Whom it is written, 'Neither found I any to comfort Me.' Indeed, it is remarkable how much emphasis we may almost always give by taking THE POOR as applying to our LORD.

"In the same way the so constantly occurring phrase, 'The righteous,' may be applied with admirable beauty. \* \* But to take some further examples. To our LORD also we may refer such a text as, 'While mine enemies are driven back: they shall fall and perish at Thy Presence:' understanding it of that speech of His which, when His enemies had heard, 'They went backward and fell to the ground.' Or that whole passage, 'The sorrows of death compassed me, etc., the earth

trembled and quaked ;' to those sorrows which did indeed compass our LORD on the Cross, when 'The earth did quake, and the rocks rent;' and when 'He made darkness His secret place,' at the time when there was darkness over all the earth from the sixth till the ninth hour. So also, 'When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell;' of Judas's fall into final perdition, after the first sacrilegious communion. Or, if we carry on the allusion in, 'False witnesses did rise up; they laid to my charge things which I knew not,' to the next verses, 'Nevertheless, when they were sick,'—the *Salvasti mundum languidum* of the Advent hymn,—'I put on sackcloth,' that is, the miseries and infirmities of human nature, 'and humbled my soul with fasting,' as in the forty days in the wilderness. Or, to take a curious example of a double sense: 'Blessed is the man that considereth the poor and needy, the LORD shall deliver him in the time of trouble;' which we may either understand of the blessedness of him who fixes his faith and hope on the King Who became poor and needy for our sakes,—or, of the blessing due to His Name Who, 'considering' us, poor and needy as we were, was Himself delivered in the time of His greatest trouble,—was 'preserved' and 'kept alive,' that He might be 'blessed,' not only, as before, in heaven, but also 'upon earth.' \* \* \*

“ But to resume our subject. So a glorious prophecy of the Resurrection was seen in that verse, ‘ As for me, I will sing of Thy power, and will praise Thy mercy betimes in the morning ;’—that morning on which the stone was rolled away so early from the sepulchre. Again, of the Passion : in that, ‘ Their device is only how to put Him out,’—out of the Synagogue, out of the city, out of the world,—‘ Whom GOD will exalt’—‘ to be a Prince and a SAVIOUR, to give repentance and remission of sins :’ and in that again, ‘ But, LORD, I make my prayer unto Thee in an acceptable time :’—the time of that Sacrifice accepted, once and for all, for the sins of the whole world. So again of the Resurrection : ‘ Yet didst Thou turn and refresh Me ; yea, and broughtest Me from the deep of the earth again :’ and yet once more of the Passion, ‘ He shall refrain the spirit of princes, and is wonderful among the kings of the earth,’—as when He stood in His majesty before Pilate and Herod, and answered not a word, ‘ insomuch that the governor marvelled greatly.’ So,—in a less important event, there is a remarkable coincidence between that verse,—‘ Thy way is in the sea, and thy paths in the great waters, *and thy footsteps are not known :*’ and the passage in S. John’s Gospel, where, after our LORD had crossed the sea of Tiberias, ‘ they also took shipping, and came to Capernaum, seeking for JESUS. And when they had



found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither?' So again in, 'Thou hast brought a vine out of Egypt,' those mediæval writers saw a type of the 'True Vine,'—the Son 'called out of Egypt,'—and applied the prophecy that followed to Him. Especially, according to their interpretation, is that verse noticeable, 'She stretched out her branches unto the sea, and her boughs unto the river;' which, in common with that other passage, 'His dominion shall be also from the one sea to the other, and from the flood unto the world's end:' they referred to the Sea of Baptism at the one end of Christian life, and to the Sea of Glass before the Throne, at the other. And not less strikingly did they see a prophecy of the prayer, 'FATHER, glorify Thy Name,' in that, 'O turn Thee then unto me, and have mercy upon me: give Thy strength unto Thy servant, and help the son of Thine handmaid. Shew some token upon me for good, that they who hate me may see it, and be ashamed: because Thou, LORD, hast holpen me, and comforted me.'

"Again, consider the following, as taken in reference to the Resurrection: 'Up, LORD, why sleepest Thou? awake, and be not absent from us for ever:' or, 'In the multitude of the sorrows that I had in my heart, Thy comforts have refreshed my soul;' compared with the Agony in the garden, when there appeared unto Him an Angel from

heaven, strengthening Him: or, ‘Man goeth forth to his work and to his labour until the evening;’ in reference to the thirty-three years of our LORD’s work, and the evening in which He said, ‘I have glorified Thee on the earth; I have finished the work which Thou gavest me to do.’ Consider, once more, the allusion to the Atonement in those passages, ‘So He said, He would have destroyed them, had not Moses His chosen stood before Him in the gap: to turn away His wrathful indignation, lest He should destroy them;’ and, ‘They angered Him also at the waters of strife: so that He punished Moses for their sakes:’ or, ‘At midnight will I rise to give thanks unto Thee,’ with reference to that glorious midnight, when our LORD burst the bars of death, because it was not possible that He should be holden of them: or, ‘The plowers plowed upon my back, and made long furrows,’ to His scourging: or, ‘My soul fleeth unto the LORD, before the morning watch, I say, before the morning watch,’ to His rising up a great while before day, on that night before He left the Apostles.

“Another conventionalism which, from the time of S. Augustine downwards, directed and influenced the whole mediæval course of scriptural interpretation, was the appropriation of the name of Jerusalem—the Vision of Peace—to the Church triumphant: that of Sion—expectation—to the Church militant. It will be found that this rule, with scarcely a

single exception, holds good in the Psalms; and even in those instances which at first sight appear to deviate from the canon, a peculiar beauty is often afforded by following up the clue.\* \*

“ To turn to another subject. Another favourite conventionalism of mediæval writers was to shew how frequently in describing the Christian's enemies, the Psalmist speaks of them, and that in very close juxtaposition, in the singular and the plural number : whence they gather that no trials or afflictions could hurt at all, that they could not be our enemies, unless it were the malice of Satan, the hatred of THE enemy which gave them their venom. And certainly it is remarkable how often this arrangement of words may be observed ; so that it has been said, perhaps without much exaggeration, ‘ It seems to me scarcely to be otherwise.’ Take the following examples : ‘ Lead me, O LORD, in Thy righteousness, because of *mine enemies* ; for there is no faithfulness in HIS mouth. Save me from *all them* that persecute me, and deliver me, lest HE devour my soul like a lion.’ \* \* \*

“ We hardly, perhaps, find so many references to the Cross in the mediæval Psalter as we might, *a priori*, have expected ; yet some there are which are not a little quaint and striking. So that verse, ‘ And now shall He lift up mine head above mine enemies round about me,’ is expounded of the lifting up of CHRIST on the Cross ; an allusion which

naturally bases itself on our LORD's own words, 'And I, if I be lifted up from the earth, shall draw all men unto Me;—this spake He, signifying what death He should die.' \* \* \* And in the same sense they also took these other passages:—'I will be *exalted* among the heathen, and I will be exalted in the earth;' and, 'Now will I arise, saith the LORD, now will *I be exalted*: now will I lift up Myself.' And still more finely, they saw the Cross predicted as the Throne in those verses:—'And *set up Thy Throne* from one generation to another.' 'I have laid help upon One that is mighty, I *have exalted* One chosen out of the people.' '*His Throne* is as the days of heaven.' So again: 'The green olive-tree in the House of God,' and 'the joy of all the trees of the wood before the LORD,' may be taken to point the same way: while that text, 'The LORD shall send the rod of Thy power out of Sion; be Thou ruler even in the midst among Thine enemies,' is a noble prophecy of the same thing. And yet, once more, it is not difficult to see both the Incarnation and the Atonement predicted in one verse of the 132nd Psalm, when after speaking of the 'habitation for the mighty God of Jacob,' the prophet continues, 'Lo, we heard of the same at Ephrata, and found it in the wood;'—the manger of Bethlehem, and the Cross of Mount Calvary, being thus set forth. So also, 'I stretch forth my hands unto Thee, my soul gaspeth unto thee as a

thirsty land,' well expresses the extension of our LORD's arms on the Cross and His cry, that the Scripture might be fulfilled, 'I thirst.' Or consider, once more, 'The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Libanus,' compared with that, 'All the day long have I stretched forth my hands unto a disobedient and gainsaying people.'

“ Again, it is remarkable how, by applying the term, 'Thy Word,' to the co-eternal Word of God, we heighten the meaning of the Psalms ; a remark which applies, beyond all others, to the 119th. Consider the following expressions in it :—‘ Where-withal shall a young man cleanse his way ? even by ruling himself after Thy Word,’ compared with ‘ Leaving us an example, that we should follow His steps.’ ‘ I will not forget Thy Word,’ taken with reference to the ‘ Friend that sticketh closer than a brother.’ ‘ O quicken Thou me, according to Thy Word,’ compared with, ‘ Because I live, ye shall live also.’ ‘ Comfort Thou me according to Thy Word,’ said of Him Who is the ‘ Father of mercies and the God of all consolation.’ ‘ My trust is in Thy Word.’ ‘ O think upon Thy servant as concerning Thy Word ;’ for if not thought of as concerning Him, how could we hope to stand before the Righteous Judge ? ‘ I have a good hope because of Thy Word.’ ‘ Mine eyes long sore for Thy Word ;’ which last expression can hardly be taken in any

othersense than of the SON of GOD. ‘O LORD, Thy Word endureth for ever in heaven;’ to which the same remark is applicable. ‘Thy Word is a lantern unto my feet, and a light unto my paths :’ compare, ‘A light to lighten the Gentiles and the glory of Thy people Israel :’ and, ‘I am the light of the world.’ ‘Quicken me, O LORD, according to Thy Word;’ in the same sense as, ‘For as the FATHER raiseth up the dead and quickeneth them, even so the SON quickeneth whom He will.’ ‘My trust is in Thy Word.’ ‘Mine eyes are wasted away with looking for Thy health, and for the Word of Thy righteousness.’ ‘When Thy Word goeth forth, it giveth light and understanding unto the simple;’ with which that noble passage in the Book of Wisdom may be compared, ‘For while all things were in quiet silence, and that night was in the midst of her swift course, Thine Almighty Word leaped down from heaven out of Thy royal throne.’ ‘Quicken me according to Thy Word :’—the constant connection of quickening with the Word is surely remarkable. So we may take those passages where there is a reference to the Blessed Trinity. ‘By the Word of the LORD were the heavens made, and all the hosts of them by the Breath of His mouth :’ and again, ‘He sendeth out His Word and melteth them; He bloweth with His Wind, and the waters flow.” \* \* \*

“It may not be amiss now to offer a few remarks

on the peculiar titles which some of the Psalms have received, either singly or in groups ; and those which first of all present themselves are the Penitential.

“ The *Penitential*, formerly also called the *Special*,\* Psalms, are, as every one knows, held to be these :—6, 32, 38, 51, 102, 130, 143. It is not wonderful that seven should have been the number fixed upon for the Psalms of penitence. It applies, in the first place, as those now so called are applied, to the seven deadly sins ; the 6th against anger, the 32nd against pride, the 38th against gluttony, the 51st against impurity, the 102nd against avarice, the 130th against envy, and the 143rd against sloth. But why those especial seven should have been chosen, it is a harder question to determine. There are others which seem at least as penitential. For example, the 88th Psalm—the only one which has no clause of comfort or of hope—is not among the list ; it is difficult also to see why the 142nd has not as good a right to the title as the 143rd ; while, again, the 56th or 57th might seem to have as just a claim to the same character. And so we find that, in the Churches of France and Germany, during the first ten centuries, a very usual reckoning of the Penitential Psalms was

\* But *the* Special Psalm, when mentioned by itself, is the 130th, as the only one which occurs both among the Penitential and the Gradual Psalms.

this:—6, 51, 57, 67, 70, 86, 130. According to other rituals, the 88th took the place of the 86th; or both these were retained, and the 67th, which can scarcely be called penitential, was omitted. It is curious to observe how, all through the Middle Ages, the English Church possessed, in one respect, that penitential character which now is notoriously stamped on its ritual. Not only did it add the 51st Psalm to all the Hours, (in which it simply followed the Gregorian use, afterwards dropped by Rome itself,) but in Lent—at least in many localities—it added to this Psalm one of the Penitential Psalms in order; only at Sexts, when it would have been subjoined to itself, the 67th Psalm was substituted. This very substitution is one among many proofs of the extreme antiquity of the sources whence the Sarum ritual was derived: and it is singular that the retention of that Psalm in our own Evening Prayers should point backward to an antiquity which is attained by a very few parts of the Roman Breviary.

“Next in importance to these we have the Gradual Psalms, which, as being no arbitrary division, could never vary. Then the Baptismal Psalms, three in number; those, namely, that form the Nocturn on the two ancient baptismal days, Easter and Pentecost; they are the 1st, 2nd, and the 4th. Then the Psalms of the Passion: 2, 7, 22, 31, 38, 59, 69, 81, 94, 102, 123, 130, 132, 142.



The *Prostrate* Psalms, the Penitential and Gradual conjointly. \* \* \*

“We must now speak of the rise and progress of that which especially characterises the Western use of the Psalter; namely, the system of Antiphons. Ancient as is the alternate chanting of Psalms in the Church, it may be doubted whether that of Antiphons is not of even more venerable antiquity; and the relation of Socrates about the vision of S. Ignatius, and his introduction into the service of the Church on earth of that which he had seen in the Church in heaven, more probably refers to this system than to that of responsory chanting. An Antiphon, then, in the original sense of the word, was the intercalation of some clause or fragment between the verses of the Psalm which was being sung; one choir taking the Psalm, the other the intercalated portion. An example will make this plain:—

*First Choir.* ‘The LORD said unto Me: Thou art My Son; this day have I begotten Thee.’

*Second Choir.* ‘The LORD said unto Me: Thou art My Son; this day have I begotten Thee.’

*First Choir.* ‘Why do the heathen so furiously rage together: and why do the people imagine a vain thing?’

*Second Choir.* ‘The LORD said unto Me: Thou art My Son; this day have I begotten Thee.’

*First Choir.* ‘The kings of the earth stand up: and the rulers take counsel together against the LORD and against His anointed.’

*Second Choir.* ‘The LORD said unto Me: Thou art My Son; this day have I begotten Thee.’ \* \* \*

“ It would appear that the repetition of the Antiphon after every verse lasted far down into the eighth century. \* \* \*

“ It gradually came to pass that the present Roman use prevailed ; and the Antiphon was restricted, as a general rule, to the beginning and end of the Psalm, or to the beginning and end of two or four Psalms taken together, as the case might be. The 95th Psalm, however, has its Antiphon or Invitatory additionally repeated at the end of the second, fourth, seventh, and ninth verses ; and a similar repetition takes place when that Psalm is, on the feast of the Epiphany, said at the beginning of the third Nocturn.

“ The next step in abbreviation was the repetition of only the first three or four words of the Antiphon at the commencement of the Psalm, except on high festivals,—an abbreviation which, however, is sometimes not without the advantage of peculiarly riveting, as it does, the attention on the emphatic word. What force, for example, is given by a single word, as the previous Antiphon to the 56th and 57th Psalms, at Matins on Wednesday—FOR ; by which word the whole tenor of the two Psalms is made to imply that trust and confidence which man may now have in GOD, because, as on the Wednesday, GOD trusted in man, and was betrayed. So again, in the Office for the Dead, the Antiphon

(as cut off at its mediation) of the 7th Psalm is the word ‘Lest.’

“But now, to take some examples of Psalms, the sense of which is directed throughout by means of the Antiphon. The perfection of an Antiphon is, no doubt, when it can be taken from its own Psalm; but even mediæval piety could not always accomplish that; and a considerable proportion of those said are not even taken from the Psalms at all.

Let us select a few of those which occur most frequently.

“The first Psalm is said in the ordinary Sunday service, in the Common of one Martyr, in the Common of many Martyrs, in the Common of a Confessor and Bishop, on Easter Day, and Whitsun Day. In the first, we have this ordinary every-day duty of a Christian: ‘Serve the Lord\* with fear, and rejoice unto Him with reverence,’ eliciting no peculiar sense from the Psalm, but leaving it appropriate to the duties of common life. In the second, ‘His delight\* was in the law of the LORD day and night,’—not only, according to the mediæval interpretation, in the day of prosperity, but in the night of affliction, even such affliction as the pains of martyrdom; and then, immediately ‘the way of the ungodly,’ ‘the seat of the scornful,’ ‘the ungodly who shall not be able to stand in the judgment,’ speak of the unrighteous tribunal at

which the martyr stood. The 'tree planted by the rivers of waters' is CHRIST Himself on the Cross, Whom every sufferer for the truth was in some sort 'like;' and the 'fruit in due season' sets forth how the blood of the martyrs became the seed of the Church. The third gives us the Antiphon, 'By the rivers \* of water he planted the vineyard of the just, and in the law of the LORD was their delight.' Here, with the same general bearing, their sowing in tears that they may reap in joy is more prominently brought forth. A Bishop and Confessor's Festival directs us to another verse: 'Blessed is the man \* who doth exercise himself in the law of the LORD: his will remaineth day and night; and all things whatsoever he doeth shall prosper;' thus referring the Psalm to the study and doctrine of the Saint which the Church commemorates. At Easter:—'I am \* that I am and my counsel is not with the wicked: but in the law of the Lord is my delight; Alleluia.' Here the whole is boldly taken, no longer of the martyrs and confessors of the LORD, but of the LORD of martyrs and confessors. He is the Man that is blessed—that stood not in the way of sinners, that exercised Himself in the law of the LORD, as in the threefold answer to the threefold temptation—Whose leaf shall not wither, because the leaves of that tree are for the healing of the nations. On Whitsun Day, in ordinary Breviaries, the Antiphon is, 'Sud-

denly \* there came a sound from heaven as of a rushing mighty wind: Alleluia, Alleluia;' but in some provincial German uses, 'Look, \* whatsoever he doeth, it shall prosper;' thus applying the Psalm no longer to CHRIST or to Christians, but directly to the HOLY GHOST. S. Thomas's Antiphon for Corpus Christi is, 'The LORD gave His salutary fruit to be tasted in the time of His death;' thus riveting the sequence of thought to the institution of the new Sacrament.

"The 51st Psalm, again, is one that occurs as often as most. In the ordinary ferial service at Lauds, the antiphons run on in sequence, according to that favourite rule of the Church, where no very particular point was to be brought out. \* \* \*

"But in the Office for the Dead the one leading feature is, 'That the bones which Thou hast broken may rejoice;' or, as it is in the Vulgate, 'The bones which Thou hast *humbled*;' thus magnificently bringing out the 'sown in corruption' raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power,' of the Apostle. On the Wednesday in Holy Week, 'Deliver me from blood-guiltiness' (*de sanguinolento*), 'O God, and my tongue shall sing of Thy righteousness,' refers the Psalm to Him against Whom bloodthirsty men did indeed rise up, and Who did indeed sing of the righteousness of the FATHER, when He said, 'As the FATHER hath sent Me, even so send I you.'

On Maundy Thursday we have, 'That Thou mightest be justified in Thy saying'—He Who had so often prophesied that He should be delivered to the Gentiles, and spitefully entreated, and put to death, and that He should rise again the third day—'and clear when Thou art judged : ' according to Pilate's own confession, ' I find no fault in this man.' On Good Friday, the ordinary Antiphon is simply borrowed from the New Testament, ' God spared not His own Son, but delivered Him up for us all.' But we have seen a Dutch Breviary, which, with the wonderful devotion to the Passion which distinguished the good men of that Church in the fourteenth and fifteenth centuries, gives a far finer one in the Psalm itself, ' Tunc acceptis sacrificium justitiæ.' That same Breviary gives for this Psalm on Easter-eve, instead of the usual, ' O Death, I will be thy death ! O Grave, I will be thy destruction,' the same as that employed in the Office for the Dead, and, to our taste, with very fine effect.

" The last three Psalms, the *Laudes* of S. Gregory, have, of course, a great variety of Antiphons. \* \* \* That on Wednesday, in Holy Week, is singularly happy: 'To bind their kings in chains, and their nobles with links of iron : ' the reference being to ' Let us break their bonds asunder, and cast away their cords from us,' of the second Psalm. Again, in the Office for the Dead, the very exact verse to

harmonize the solemnity of the Office with the joyousness of the Psalms, 'Let everything that hath breath praise the LORD;' literally, 'Let every spirit praise the LORD.'

"As we have had occasion to refer so often to the Office of the Dead, it may be worth while to point out the magnificent manner in which, its keynote having been once pitched, the Psalms fall into their proper place. Take, for example, the 65th. The Antiphon is, 'Thou that hearest the prayer, unto Thee shall all flesh come;' *come*, that is, when all that are in the graves shall hear the voice of the SON of GOD, and they that hear shall live. Of the first verse we have already spoken; the praise of GOD commenced in Sion, and the vow completed in the heavenly Jerusalem. Next, of the blessedness of those that die in the LORD: 'Blessed is the man whom Thou choolest and receivest unto Thee: he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple.' Then, looking forward to the greatest of all wonders, the general Resurrection, 'Thou shalt show us *wonderful* things in Thy righteousness, O GOD of our salvation; Thou that art the hope of all the ends of the earth'—of the countless corpses scattered as it were over the whole surface of the globe—'and of them that remain in the broad sea,' looking for the resurrection of the body, when the 'sea shall give up her dead.'

And still, with reference to the same hope, ‘Thou visitest the earth’—at that great visitation at the last day—‘and blessest it.’ (‘Come, ye blessed children of My FATHER.’) ‘Thou makest it very plenteous,’ when every churchyard shall bring forth its abundant crop of life—

‘Saat, von Gott gesäet, am Tage der Garben zu reifen.’

‘Thy clouds’—when the Son of man shall come in the clouds of heaven—‘drop fatness: they shall drop upon the dwellings of the wilderness’—the unknown and lonely resting-places of so many of God’s saints—‘and the little hills’—the graves of the earth—‘shall rejoice on every side.’

“Or again, take the 63rd Psalm. The Antiphon is, ‘Thy right hand hath upholden me:’ the protecting and providential care which, through the lapse of centuries and amidst all the organic changes of matter, nevertheless upholds and will bring together again the bodies which, ‘having been sown in corruption, shall be raised in incorruption.’ And, in this sense, how beautiful is the ‘Early will I seek Thee,’ taken in connection with ‘Blessed and holy is he that hath part in the first resurrection.’ ‘My flesh also longeth after Thee,’ while waiting its reunion with the soul. Once more, ‘Have I not remembered Thee in my *bcd*, and thought upon Thee when I was waking?’ (Compare, ‘When I awake up after Thy likeness, I shall be



satisfied with it.') 'Those also that seek the hurt of my soul, they shall go under the earth.' So, in Zechariah, 'The Lord rebuke thee, O Satan . . . . is not this a brand plucked out of the fire?' 'But the king shall rejoice in God'—

'Et cum multis illic scandet  
Unde solus venerat.'

The 67th, as we have said, follows without a *Gloria*. And still the same idea is carried on: 'That Thy way may be known upon earth,'—the way by which our LORD, having conquered death, ascended to the FATHER, and by which He will come to bring His people with Him,—'Thy saving health' ('for He is the Saviour of the body') 'among all nations.' Again, 'Thou shalt *judge* the folk righteously:' and, in its full sense, 'then shall the earth bring forth her increase:—

'Tu depositum tege corpus :  
Non immemor ille requiret  
Sua munera fictor et auctor,  
Propriique enigmata vultus.

Veniant modo tempora justa  
Cum spem Deus impleat omnem ;  
Reddas patefacta necesse est  
Qualem tibi trado figuram.' \* \* \*

Taken in this sense, it would seem as if these two Psalms were written for, and could apply to nothing except, a funeral office ; let us now take them with

another Antiphon, and examine what meaning they may then bear.

“On the Epiphany the Antiphon is, ‘When they had opened their gifts, they presented unto Him gold, frankincense, and myrrh. Alleluia.’ Then the ‘Early will I seek Thee,’ will apply to the general expectation of the King that was to be born, and Whom the star in the East heralded. The ‘barren and dry land where no water is,’ to the heathendom of those distant countries from whence the wise men came. ‘Have I not remembered Thee in my bed, and thought upon Thee when I was waking?’ will well set forth those watches of the night in which the astronomer kings must have beheld the new star. ‘Those that seek the hurt of my soul,’—to whom should they refer, but to Herod and his court? ‘The king shall rejoice in God,’ will set forth the new kingdom set up on earth, of which the following Psalm speaks more fully. ‘God be merciful unto us, and bless us, and show us the light of His countenance,’ well expresses His manifestation to the wise men. ‘That Thy way may be known upon earth; Thy saving health among all nations;’ the end and aim of His Epiphany, ‘that the earth may be full of the knowledge of the LORD, as the waters cover the sea.’ So, even more remarkably, the doubly repeated prayer, ‘Let the people praise Thee, O God,’—*the* people, hitherto the LORD’s only people:—

but now, from this day forward, that shall not be enough,—‘yea, let ALL the people praise Thee :’ in other words, ‘A light to lighten the Gentiles, and the glory of Thy people Israel.’ ‘*Then* shall the earth bring forth her increase ;’ true increase, the harvest to which the fields were white, even in the time of our LORD ; ‘and ’—the Psalm well ends with a prophecy of the day when the kingdoms of this world shall become the kingdom of the LORD and of His CHRIST—‘all the ends of the earth shall fear Him.’

“In the Eastern Church, though there are Antiphons, yet from always recurring at the end of the Psalms, they have but little of the beauty which those of the Western Churches present. So, for example, at Lauds, the 3rd Psalm is begun without any kind of Antiphon ; but at the end we have, ‘I laid me down and slept and rose up again, for the LORD sustained me :’ at the end of the 38th Psalm, ‘Forsake me not, O LORD my God ; be not Thou far from me ; haste Thee to help me, O LORD GOD of my salvation.’ At the end of the 88th, ‘O LORD GOD, Thou strength of my health ; Thou hast covered my head in the day of battle :’ after the 103rd Psalm, ‘In all places of His dominion, praise the LORD, O my soul.’ ”



## Appendix. •

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### I.

#### *The Benedictine Office.*

It might be asked why we have passed over the great Benedictine Office with a cursory mention, although it was formerly used through the length and breadth of England, in the multitudes of religious houses which followed the rule of S. Benedict. And the answer would be, that, perhaps unfortunately, that Office has not yet been republished in an English form for present use: and therefore hardly came within our province. But some account of it must find a place here, and perhaps the best plan will be to draw it directly from the Rule of S. Benedict.

“In winter, having first said the verse, ‘O God, make speed to save me, O Lord, make haste to help me,’ the words, ‘O Lord, open Thou my lips, and my mouth shall shew forth Thy praise,’ are next to be repeated three times. After this the 3rd Psalm is said, with a *Gloria* at the end. Then the 95th Psalm is to be recited or sung with an antiphon.

“Let an Ambrosian [a hymn] follow next, and then six Psalms with Antiphons. These being said, and a Versicle added, let the Abbot give a blessing, and then, all being seated, let three lessons be read by the brethren in turns, from the book lying on the lectern. After every lesson, let a Responsory be sung. Let two of them be without a *Gloria*, but after the third let it be added by the Cantor, and as soon as he has begun it, let all rise from their seats, out of honour and reverence to the Holy Trinity.

“ Let the divinely inspired books, both of the Old and New Testament, be read at Matins, together with the expositions made upon them by the most famous, orthodox, and Catholic Fathers. After these three lessons and their responsories, let six other Psalms follow, to be sung with an Alleluia. Then let a lesson from the Apostle be said by heart, and after that a verse and the supplication of the Litanies, that is, *Kyrie Eleison*. And thus let Matins or Night-watches be brought to an end.

“ From Easter till the first of November, let the same number of Psalms be recited, as we have before appointed; but let not the lessons be read, because of the shortness of the night. Instead of these three lessons, let one out of the Old Testament be said by heart, followed by a short Responsory, and let all the rest be performed as we have before arranged.

“ On Sunday let them rise more seasonably for Matins, and therein observe the following order: When six Psalms and the Versicle have been sung, as we before arranged, let all sit down in a becoming and orderly manner, and let four lessons with their Responsories be read from the book; to the fourth Responsory only, let the Cantor add a *Gloria*, at the beginning of which all shall rise out of reverence. After these lessons let six more Psalms follow in order, with their Antiphons and Versicles as before. Then let four other lessons with their Responsories be said in the same way as the former. Next let three Canticles be said out of the three Prophets, such as the Abbot shall appoint; these must be sung with *Alleluia*.

“ When the versicle has been said, and the Abbot has given his blessing, let four other lessons out of the New Testament be read, in the same order as before.

“ After the fourth Responsory, let the Abbot begin the hymn *Te Deum*, and this being said, let him read a lesson from the Gospel, while all stand with reverential fear. At the end of this let all answer *Amen*, and then let the Abbot go on with the hymn, ‘*Te decet laus.*’ Then after the giving of the blessing, let Lauds begin. This order is always to be observed in singing Matins on Sundays.

both in the summer and in winter, except perchance (which God forbid) they rise late, for then the lessons or responsories must be somewhat shortened. But let good care be taken that this do not happen: and if it do, let him by whose negligence it comes to pass, make satisfaction for it in the Oratory.

“For Sunday’s Lauds, first, let the 61st Psalm be said plainly, without an Antiphon; after which, say the 51st with an *Alleluia*; then the 118th and the 63rd; then the *Blessings* and *Praises*, one lesson out of the Apocalypse said by heart, a responsory, a hymn, a versicle with a canticle out of the Gospel, and the Litanies, and so conclude.

“On ferial days, let Lauds be celebrated thus: Let the 67th Psalm be said as on Sunday, plainly and without an Antiphon, and also somewhat more slowly, in order that all may be in their places for the 51st, which must be said with an Antiphon. After which, let two other Psalms be said according to custom; that is, on Monday, the 5th and 36th; on Tuesday, the 43rd and 57th; on Wednesday, the 64th and 65th; on Thursday, the 88th and 90th; on Friday, the 76th and 92nd; on Saturday, the 143rd and the Canticle of Deuteronomy, which must be divided under two *Glorias*. But on other days, let the Canticle out of the Prophets be said, each on its own day, according to the practice of the Church. After these, let the Praises [the *Laudate*] follow; then a lesson from the Apostles, to be said by heart, a responsory, hymn, and versicle, a Canticle out of the Gospels, and so conclude.

“Let not the celebration of Lauds, or Evensong, ever terminate, unless at the end the LORD’S Prayer be said by the Prior, in the hearing of all, because of the thorns of scandal which are wont to arise; that the brethren, being reminded by the covenant of this prayer, in which they say: *Forgive us our trespasses as we forgive them that trespass against us*, may purge themselves from these faults. But in celebrating the other Hours, let the last part only be said aloud, that all may answer: *But deliver us from evil*.

“ On Saints’ days, and upon all solemnities, let the same order be observed as upon Sundays, only that Psalms, antiphons, and lessons be said, proper to the day itself. Their number, however, shall remain the same as before determined.

“ From the holy feast of Easter until Whitsun-tide, let *Alleluia* be said without intermission, as well with the Psalms, as with the Responsories. From Whitsun-tide till the beginning of Lent, let it be said at all the Night Offices, with the six last Psalms only. But on every Sunday out of Lent, let the Canticles, Lauds, Prime, Tierce, Sexts, and Nones, be said with *Alleluia*. Let Evensong, however, be said with Antiphons. Let the Responsories never be said with *Alleluia*, except from Easter till Whitsun-tide.

“ *Seven times a day*, saith the Prophet, *have I sung praises unto Thee*. This sacred number of seven shall be accomplished by us if at the times of Lauds, Prime, Tierce, Sexts, Nones, Evensong, and Compline, we perform the Office and duty of our service. It was of these hours the Prophet said : *Seven times in the day I have sung praise to Thee*. For of the Night watches, or Matins, the same Prophet says : *At midnight I did arise to confess to Thee*. At these times, therefore, let us give praise to our Creator for the judgments of His justice : that is, at Lauds, Prime, Tierce, Sexts, Nones, Evensong, and Compline ; and in the night let us rise to confess unto Him.

“ We have already arranged the order of the Office for the Nocturns, and Lauds ; let us now dispose of the Hours that follow. At Prime, let three Psalms be said separately, and not under one *Gloria*. Presently, after the verse, ‘ O God, make speed to save me,’ let the Hymn of the same Hour follow, before the Psalms be begun. At the end of the Psalms, let there be recited one Lesson, a Versicle, and *Kyrie Eleison*, and therewith let that Hour conclude. Tierce, Sexts, and Nones, are to be recited in the same way, that is, the Prayer, Versicle, and Hymns of these same Hours, three Psalms, then a Versicle, and *Kyrie Eleison*, and so let the Hour conclude. If the Community be great, let the Hours be sung with Antiphons ;



if, however, it be small, let them be only recited. Let Evensong be said with four Psalms and Antiphons; after these, let a Lesson be recited, then a Responsory, the Hymn, Versicle, and Canticle, out of the Gospel; the Litany, the LORD'S Prayer, and so conclude. For Compline, let three Psalms be recited straight on without Antiphons. After these, the Hymn for that Hour, the Lesson, Versicle, *Kyrie Eleison*, and Blessing, and so let the Hour terminate. In the Day Hours, let the verse, *O God, make speed to save me, O LORD, make haste to help me*, always be said first, and after it a *Gloria*. Then the Hymn proper to each Hour. On Sunday, at Prime, there must be said four divisions of the 119th Psalm. At the rest of the Hours, to wit, at Tierce, Sexts, and Nones, let there be said three divisions of the same 119th Psalm. But on Monday at Prime, let three Psalms be said, that is, the 1st, 2nd, and 6th; in the same way at Prime, let three be said, in order every day, till Sunday, as far as the 20th Psalm; yet in such a way that the 9th and 18th Psalms be divided into two *Glorias*. Thus it will fall out that on Sunday at Matins we shall always begin at the 21st Psalm.

“At Tierce, Sexts, and Nones, on Mondays, let the remaining nine divisions of the 119th Psalm be said, three at a time, during these same Hours. On two days, therefore, to wit, Sunday and Monday, the 119th Psalm being gone through, let the Psalms at Tierce, Sexts, and Nones, on Tuesdays be sung in order, three at a time from the 119th to the 128th; that is, nine Psalms. These Psalms are always to be repeated at the same Hours for the rest of the week till Sunday; a uniform order also of the Hymns, Lessons, and Versicles, being every day observed, so that every Sunday they may begin with the 119th Psalm. Evensong is to be sung every day with four Psalms, which are to begin from the 110th; and go on to the 148th; such only being excepted as are set apart for other Hours, that is, from the 118th to the 128th, and from the 134th to the 143rd; all the rest are to be said in Evensong. And because there fall three Psalms short, those of the aforesaid number that are

longer, must be divided, that is, the 139th, 144th, and 145th. But let the 117th, because it is short, be joined with the 116th.

“The order, therefore, of the Psalms for Evensong being set down, let other matters, such as Lessons, Responsories, Hymns, Versicles, and Canticles, be arranged as before. At Compline, let the same Psalms be repeated every day; that is, the 4th, 91st, and 134th. The order of the Day Office being thus disposed of, let all the Psalms which remain be equally portioned out into seven Night-Watches, or Matins, and such of them as are too long, divided into two. Let twelve Psalms be appointed for every night.

“If this arrangement and distribution of the Psalms displease any one, let him, if he thinks good, order them otherwise, provided however he take care, that every week the whole Psalter of one hundred and fifty Psalms be sung; and that on Sunday at Matins, they begin it again; for Monks shew themselves to be over negligent and indévout, who do not in the course of a week sing over the Psalter with the usual Canticles, since we read that our holy Fathers courageously performed in one day, what God grant that we, who are negligent and tepid, may perform in a whole week.”

## II.

## THE KALENDAR.

*Communicated by the kindness of Mr. A. R. Cooke.*

Although the Ecclesiastical Kalendar is generally regarded as something too complicated and abstruse for ordinary comprehension, it is really a very simple matter, and capable of easy explanation.

It should be premised, however, that the Christian year is made up of two distinct portions, which are governed by perfectly different principles. One represents the Gentile or Solar year, and extends from the week before Advent to the Eve of Septuagesima. The other is a modification of the Hebrew or Lunar year, and lasts from Septuagesima till "Stir up" Sunday, or the next before Advent.

There is some reason to think that the Nativity may have taken place at the Feast of Tabernacles, (which answers very nearly to our Seventeenth Sunday after Trinity,) and that its observance was removed to the 25th of December, in order that a series of Christian Festivals might replace the heathen rites with which the turning-points of the solar year were celebrated. It is remarkable that the beginnings of the seasons, as well as the equinoxes and solstices, have left in popular customs connected with the corresponding holidays (namely, Candlemas, May-day, Lammas, and All-Hallows,) traces of a clearly pagan origin. For the Christmas Kalendar nothing is needed but to know the day of the month upon which Sunday falls; for which purpose there has been invented

*The Sunday Letter.*—If you look in your Prayer Book, you will find that the Almanack there given is divided into weeks, the days of which are distinguished by the first seven letters of the alphabet. In one year it is the A-days which are the Sundays; in another it is the G-days, and so on. But how are we to tell which is the

Sunday Letter of any particular year? Nothing can be easier. As the year consists of fifty-two weeks and a day over, the Sundays fall a day earlier each year, and the Sunday Letter therefore recedes one place every common year, and two places every leap-year. If, then, we know the Sunday Letter for any leap-year (that is, every year that is divisible by 4, without a remainder) we have only to add one-fourth to the number of years that have elapsed from it, and divide by 7. The remainder will show the number of places which the Sunday Letter has gone back; or, what comes to the same thing, if the number of years, plus one-fourth, be deducted from the next multiple of 7, the remainder will give the number of places which the Sunday Letter is in advance of the year we start from. Now it so happens that the Sunday Letters of the even centuries advance one step Old Style, and two steps New Style; and that both Styles coincide in the year 1200: thus—

| Old Style:—  |    |    |    | New Style:— |  |  |  |
|--------------|----|----|----|-------------|--|--|--|
| A.D. 1200—A. | .. | .. | .. | A.          |  |  |  |
| „ 1300—B.    | .. | .. | .. | C.          |  |  |  |
| „ 1400—C.    | .. | .. | .. | E.          |  |  |  |
| „ 1500—D.    | .. | .. | .. | G.          |  |  |  |
| „ 1600—E.    | .. | .. | .. | A.          |  |  |  |
| „ 1700—F.    | .. | .. | .. | C.          |  |  |  |
| „ 1800—G.    | .. | .. | .. | E.          |  |  |  |
| „ 1900—A.    | .. | .. | .. | G.          |  |  |  |
| „ 2000—B.    | .. | .. | .. | A.          |  |  |  |

This gives us a very convenient and easily remembered series of starting-places, and hence the rule—To the odd years (which for convenience of calculation may be reduced by 28, 56, or 84) add one-fourth, deduct the sum from the next multiple of 7, and reckon many places forward from the centurial year, as the remainder. Thus for 1877 add to 21 (77—56) one-fourth, deduct the sum (26) from 28, and the remainder (2) shows that the Sunday Letter

for the year is two places in advance of G, that is B, Old Style, and two places in advance of E, that is G, New Style.

But remember, where there is no remainder after dividing by 4, it is leap-year, and the Sunday Letter for January and February is one more place in advance than that found as above for the rest of the year. Thus the Sunday Letters for 1876 were DC Old Style, and BA New. In applying this rule to time before the Christian era, subtract one less than the year B.C. (for there was no B.C. 0) from 1400 or some larger multiple of 700, Old Style, and from 1600 or some larger multiple of 400, New Style, and proceed with the remainder as if it were A.D.

*The Easter Kalendar.*—By far the larger part of the year depends upon Easter Day, which in its turn depends upon the Passover. In the first days of the Christian Church, it was a question whether the Resurrection should not be celebrated on the very day on which it occurred, namely, on the 16th of Nisan; but at the Council of Nicæa it was finally determined that the day of the week should also be taken into account, and that on whatever day of the week Nisan 14th, the day of the Crucifixion, might actually fall, it should be regarded as taking place on the Friday; in other words, that Easter Day should always be the Sunday after the Paschal full moon. The day on which the Passover was kept, was not originally fixed with any great nicety. The custom seems to have been that it should be held on the fourteenth night of the first month of the year in which it was possible to procure ripe barley. This fourteenth night being counted from the reappearance of the moon after her conjunction with the sun, was really what we should call in modern astronomical language, her fifteenth, or even in some cases, her sixteenth day. In the time of our Lord, it might be kept as early as the 18th of March, (see Canon Norris's *Key to the Gospel Narrative*), and if the year of the Passion was really A.D. 29, it must have taken place on that day. Ultimately the rule has prevailed to reckon as the Paschal moon that which becomes full next after the vernal equinox, and to determine the day by means of cycles, instead

of by actual observation. But the cycles which were adopted have proved so inaccurate, that the Orientals, who still go by them, keep Easter in the wrong month eight times out of every nineteen, and in the wrong week four times out of every seven. In another nine hundred years, if they retain their absurd conservatism, they will never be right at all as to the week, and in two thousand years more they will never be right as to the month.

Old Style means simply the custom of observing every fourth year without exception as a leap-year. At the time the tables were drawn up, the equinox was supposed to fall (as it really did A.D. 200) at midnight on the 20th of March, whereas in the old Kalendar it has now receded to the 8th. New Style has restored the equinox to its ancient place, and will keep it there. This has been done by suppressing in Roman Catholic countries the ten days between the 4th and 15th of October, 1582, and in our own by making September 14th, 1752, immediately follow September 2nd; and by establishing the rule that whenever the year of our Lord can be divided by 400 without a remainder, there shall be no leap-year.

For the actual lunations, of which no two consecutive ones are alike, there has been substituted an imaginary moon of twenty-nine and thirty days alternately. As twelve of these occupy 354 days, the new moons fall eleven days earlier each year. In every three years these eleven days make an extra moon, and leave three days over. In six trienniums there is a balance of eighteen days, which added to the eleven days of the nineteenth year make a moon of twenty-nine days. Thus the lunar cycle is one of nineteen years, and it was long thought that it exactly occupied that space of time; but just as the old Kalendar year was, roughly speaking, eighteen hours too long in every century, the lunar cycle is wrong by a day in every 308 years. The Golden Number is the year of this cycle of nineteen years.

*To find the Golden Number.*—Add one to the year A.D., and divide by 19. If there be no remainder the Golden Number is 19; if there be one, that remainder is the Golden Number. The Golden

Number may be found in an instant by omitting the hundreds of years, and adding 5, for 1600; 10, for 1700; 15 (or deducting 4), for 1800; 1, for 1900; 6, for 2000, and so on. Then deduct the twenties and add one for each. Thus for this year, 1877, omit 1800 and 4; and then from the remaining 73, cast out the three twenties, and add 3 to the 13 which remain. The Golden Number is thus 16.

*To find Easter.*—Having ascertained by these easy rules what is the Golden Number of the year, look for it in the annexed Kalendar (Table II). The Paschal full moon falls on the day which is opposite to it in the third column; and the Sundays printed at the top of the Table, are the days which are opposite the Sunday Letter of the year.

Thus for 1877, the days which stand opposite to the G which comes after the Golden Number, 16, are Jan. 21st for the last Sunday in Epiphany (the day when the hymn, "*Alleluia, dulce carmen*," used to be sung); Feb. 25th for the 2nd Sunday in Lent; April 1st for Easter Day; May 6th for Rogation Sunday; June 10th for the 2nd Sunday after Trinity, and so on. From these, the other Sundays in the Easter Kalendar may be ascertained at a glance. The Paschal full moon fell on the 29th of March. As regards the Solar, or Christmas Kalendar, it is only necessary to note in Table I., the Sunday Letter of the particular year.

But the Easter Kalendar will only keep right till 1899. In the first place the Paschal moon falls a day earlier in about every 300 years. On the other hand, when the centennial correction for leap-year is made, all the Golden Numbers must be set forward one day. The rule, therefore, is this: at the commencement of every century which cannot be divided by 400, the Golden Numbers are set forward one place; and when the century can be divided by 300, they are set back one place. These corrections, however, often neutralise each other. But note, when a Golden Number below 12 reaches April 19, it remains at April 18, and at the next remove it is transferred to March 21. In like manner, the Golden Numbers above 11 remain

two removes at April 17. The corrected places of the Golden Numbers from 1500 to 1699, and from 1900 to 2199, as well as their places Old Style, are given in the right hand margin of Table II. Old Style, sofar as the Paschal moons were concerned, was correct A.D. 600.

It is quite easy to dispense with all tables whatever. Thus to tell which is the letter assigned to the first day of each month, it is only necessary to remember an old jingle which contains twelve words, the initial letters of which answer to the twelve months of the year, namely :

At Dover Dwell George Brown Esquire  
Good Christopher Finch And David Fryer.

If we want to know on what day of the week the 17th of July falls when A is the Sunday Letter, that is, when the days to which A is attached are Sundays, we note that the seventh word (" Good ") which answers to the seventh month, begins with G. The 1st of July being thus G, the 2nd is an A day, and the Sundays in that month are the 2nd, the 9th, the 16th, the 23rd, and the 30th. The 17th is a Monday.

To remember the place of the Golden Number in the Kalendar, observe that 19 is affixed to March 26th, and 8 to 27th. Deduct the Golden Number from one or other of these figures, multiply the remainder by 11, divide by 30, and add the remainder to the 26th or 27th of March as the case may be. Thus the Golden Number of the year 1877 (16) subtracted from 19 leaves 3, which multiplied by 11 gives 33. Deduct 30, and then add the remainder (3) to March 26. The result is the date of the Paschal full moon, namely, March 29. The Sunday Letter, we have seen, is G, which is the month-letter of April (" George "); and so Easter day was April 1st.

The full moons of January and February are the same as those of March and April ; and they fall in each of the succeeding months a day earlier, except the September moon, which is two days earlier



than that of August. The range of the Paschal full moon is from March 21 to April 18, inclusive; and when the full moon falls outside those limits, it may be brought within them by subtracting one day from the March moon, which gives the moon for April and *vice versâ*. For the two centuries 1600-1799, reckon from the 25th and 26th of March; and for the three hundred years (1900-2099) from the 27th and 28th. For Old Style, take the 17th and 18th of April; or, if more convenient, the 18th and 19th of March. But whenever the calculation gives the 19th of April, make it the 18th; and where the Golden Number exceeds 11, and the calculation gives the 18th of April, make it the 17th.

Sometimes in reading history, it is desirable to know the age of the moon at a remote date. For this purpose find the Paschal full moon, O.S., and add or subtract one day for each 300, or part of 300 years before or after A.D. 600. (To find the Golden Number B.C., subtract one less than the given year from 1900, and proceed with the remainder as if it were A.D.) Example: on what day did the new moon fall in May, B.C. 585? The Golden Number being 6, the Paschal full moon would be on April 10th; add 4 days, the correction for 1200 years, and the real date is April 14th. The new moon would thus be on March 31st. There would be another new moon on April 30th, and the May moon would be on the 29th—a day later than the date assigned by astronomers to the famous eclipse of Thales. The Kalendar moon is very often one day, and sometimes two days, different from the moon of astronomers.

To find the date on which any particular Sunday falls in any year, it is only necessary to remember that Septuagesima is four days earlier in January and February; the first Sunday after Trinity, two days later in May or June; and the fourteenth Sunday after Trinity, one day later in August and September, than Easter Day is in March or April. The simple rule, therefore, is to multiply the number of weeks that the required Sunday falls after those landmarks by 7, add the product to the date of Septuagesima, Easter, the first or fourteenth Sunday after Trinity, and divide the

sum by 30. The quotient will show the number of months in advance; and by deducting one from the remainder for each of the 31-day months that have intervened, you will have the day required. For example, on what day did the seventeenth Sunday after Trinity fall on 1877? Easter Day being the 1st of April, the fourteenth Sunday after Trinity was on the 2nd of September; and the third Sunday after that was the 23rd.

The Epact mentioned in one of the tables in the Prayer Book means the age of the Kalendar moon on the 1st of January. It is of no particular use.

TABLE I.—THE CHRISTMAS KALENDAR.

| “Stir-up” Sun.<br>Advent Sunday<br>2nd „<br>3rd „<br>4th „               | 1st } Sunday aft.<br>2nd } Christmas                               | 1st }<br>2nd } Sunday<br>3rd } after<br>4th } Epiphany<br>5th }         | 6th Sunday after<br>Epiphany                |
|--------------------------------------------------------------------------|--------------------------------------------------------------------|-------------------------------------------------------------------------|---------------------------------------------|
| Sun. Let.:—<br>B Nov. 20<br>C 21<br>D 22<br>E 23<br>F 24<br>G 25<br>A 26 | Sun. Letter:—<br>C Dec. 26<br>D 27<br>E 28<br>F 29<br>G 30<br>A 31 | Sun. Letter:—<br>G Jan. 7<br>A 8<br>B 9<br>C 10<br>D 11<br>E 12<br>F 13 | Feb. 11<br>12<br>13<br>14<br>15<br>16<br>17 |
| B 27<br>C 28<br>D 29<br>E 30<br>F Dec 1<br>G 2<br>A 3                    | A Jan. 1<br>B 2<br>C 3<br>D 4<br>E 5<br>Epiphany                   | G 14<br>A 15<br>B 16<br>C 17<br>D 18<br>E 19<br>F 20                    |                                             |
| B 4<br>C 5<br>D 6<br>E 7<br>F 8<br>G 9<br>A 10                           |                                                                    | G 21<br>A 22<br>B 23<br>C 24<br>D 25<br>E 26<br>F 27                    |                                             |
| B { Ember } 11<br>C { Week } 12<br>D 13<br>E 14<br>F 15<br>G 16<br>A 17  |                                                                    | G 28<br>A 29<br>B 30<br>C 31<br>D Feb. 1<br>E 2<br>F 3                  |                                             |
| B 18<br>C 19<br>D 20<br>E 21<br>F 22<br>G 23<br>A 24                     |                                                                    | G 4<br>A 5<br>B 6<br>C 7<br>D 8<br>E 9<br>F 10                          |                                             |
| B Christmas                                                              |                                                                    |                                                                         |                                             |

TABLE II.—THE EASTER KALENDAR.

|                                                 | Sun. bef. Sept.<br>Septuagesima.<br>Sexagesima<br>Quinquages.<br>Quadragesim.<br>(Ember<br>Week) | 2nd S. in Lent<br>3rd<br>Mid Lent S.<br>Passion Sun.<br>Palm Sun. | Easters<br>1st after<br>2nd<br>3rd<br>4th   | Rogation S.<br>S. aft. Ascen.<br>Whits. (Emb)<br>Trinity Sun.<br>1st Sun. aft. | 2nd<br>3rd<br>4th<br>5th<br>6th | 7th<br>8th<br>9th<br>10th<br>11th | 12th<br>13th<br>14th<br>15th<br>16th | 17th<br>18th<br>19th<br>20th<br>21st | 22nd<br>23rd<br>24th<br>25th<br>26th | N.S.<br>1500—1699<br>1900—2199    | O.S.                                    |
|-------------------------------------------------|--------------------------------------------------------------------------------------------------|-------------------------------------------------------------------|---------------------------------------------|--------------------------------------------------------------------------------|---------------------------------|-----------------------------------|--------------------------------------|--------------------------------------|--------------------------------------|-----------------------------------|-----------------------------------------|
| 14<br>3 D<br>E<br>11 F<br>G<br>19 A<br>8 B<br>C | Jan. 11<br>12<br>13<br>14<br>15<br>16<br>17                                                      | Feb. 15<br>16<br>17<br>18<br>19<br>20<br>21                       | Mar. 22<br>23<br>24<br>25<br>26<br>27<br>28 | April 26<br>27<br>28<br>29<br>30<br>May 1 2                                    | May 31<br>June 1 2 3 4 5 6      | July 5 6 7 8 9 10 11              | Aug. 9 10 11 12 13 14 15             | Sep. 13 14 15 16 17 18 19            | Oct. 18 19 20 21 22 23 24            | 3<br>11<br>19<br>8<br>16          | 16<br>5<br>.<br>13<br>2<br>.<br>10<br>. |
| 16 D<br>5 E<br>F<br>13 G<br>2 A<br>B<br>10 C    | 18<br>19<br>20<br>21<br>22<br>23<br>24                                                           | 22<br>23<br>24<br>25<br>26<br>27<br>28                            | 29<br>30<br>31<br>April 1 2 3 4             | 3 4 5 6 7 8 9                                                                  | 7 8 9 10 11 12 13               | 12 13 14 15 16 17 18              | 16 17 18 19 20 21 22                 | 20 21 22 23 24 25 26                 | 25 26 27 28 29 30 31                 | 5<br>.<br>13<br>2<br>.<br>10<br>. | 18<br>7<br>.<br>15<br>4<br>.<br>12      |

TABLE II.—THE EASTER KALENDAR—Continued.

| D<br>18<br>7<br>15<br>4<br>.                     | Jan. 25<br>26<br>27<br>28<br>29<br>30<br>31 | Mar. 1<br>2<br>3<br>4<br>5<br>6<br>7   | April 5<br>6<br>7<br>8<br>9<br>10<br>11 | May 10<br>11<br>12<br>13<br>14<br>15<br>16 | June 14<br>15<br>16<br>17<br>18<br>19<br>20 | July 19<br>20<br>21<br>22<br>23<br>24<br>25 | Aug. 23<br>24<br>25<br>26<br>27<br>28<br>29 | Sep. 27<br>28<br>29<br>30<br>Oct. 1<br>2<br>3 | Nov. 1<br>2<br>3<br>4<br>5<br>6<br>7 | 18<br>7<br>.<br>15<br>4<br>.<br>12 | 10<br>.<br>18<br>7<br>.<br>15<br>4          | 1<br>.<br>9<br>.<br>17<br>6<br>.   |
|--------------------------------------------------|---------------------------------------------|----------------------------------------|-----------------------------------------|--------------------------------------------|---------------------------------------------|---------------------------------------------|---------------------------------------------|-----------------------------------------------|--------------------------------------|------------------------------------|---------------------------------------------|------------------------------------|
|                                                  |                                             |                                        |                                         |                                            |                                             |                                             |                                             |                                               |                                      |                                    |                                             |                                    |
| 12 D<br>1 E<br>.<br>9 F<br>.<br>17 G<br>6 A<br>C | Feb. 1<br>2<br>3<br>4<br>5<br>6<br>7        | 8<br>9<br>10<br>11<br>12<br>13<br>14   | 12<br>13<br>14<br>15<br>16<br>17<br>18  | 17<br>18<br>19<br>20<br>21<br>22<br>23     | 21<br>22<br>23<br>24<br>25<br>26<br>27      | 26<br>27<br>28<br>29<br>30<br>31<br>Aug. 1  | 30<br>31<br>Sep. 1<br>2<br>3<br>4<br>5      | 4<br>5<br>6<br>7<br>8<br>9<br>10              | 8<br>9<br>10<br>11<br>12<br>13<br>14 | 1<br>.<br>9<br>.<br>17<br>6<br>14  | 1<br>.<br>12<br>1<br>.<br>.<br>9<br>17<br>6 | 14<br>3<br>.<br>11<br>.<br>19<br>8 |
| D<br>E<br>F<br>G<br>A<br>B<br>C                  | 8<br>9<br>10<br>11<br>12<br>13<br>14        | 15<br>16<br>17<br>18<br>19<br>20<br>21 | 19<br>20<br>21<br>22<br>23<br>24<br>25  | 24<br>25<br>26<br>27<br>28<br>29<br>30     | 28<br>29<br>30<br>July 1<br>2<br>3<br>4     | 2<br>3<br>4<br>5<br>6<br>7<br>8             | 6<br>7<br>8<br>9<br>10<br>11<br>Emb. 12     | 11<br>12<br>13<br>14<br>15<br>16<br>17        | 15<br>16<br>17<br>18<br>19           |                                    |                                             |                                    |



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